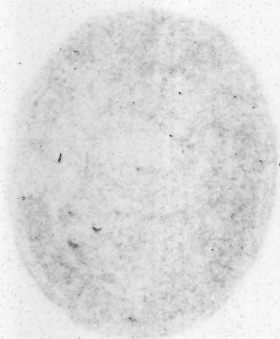


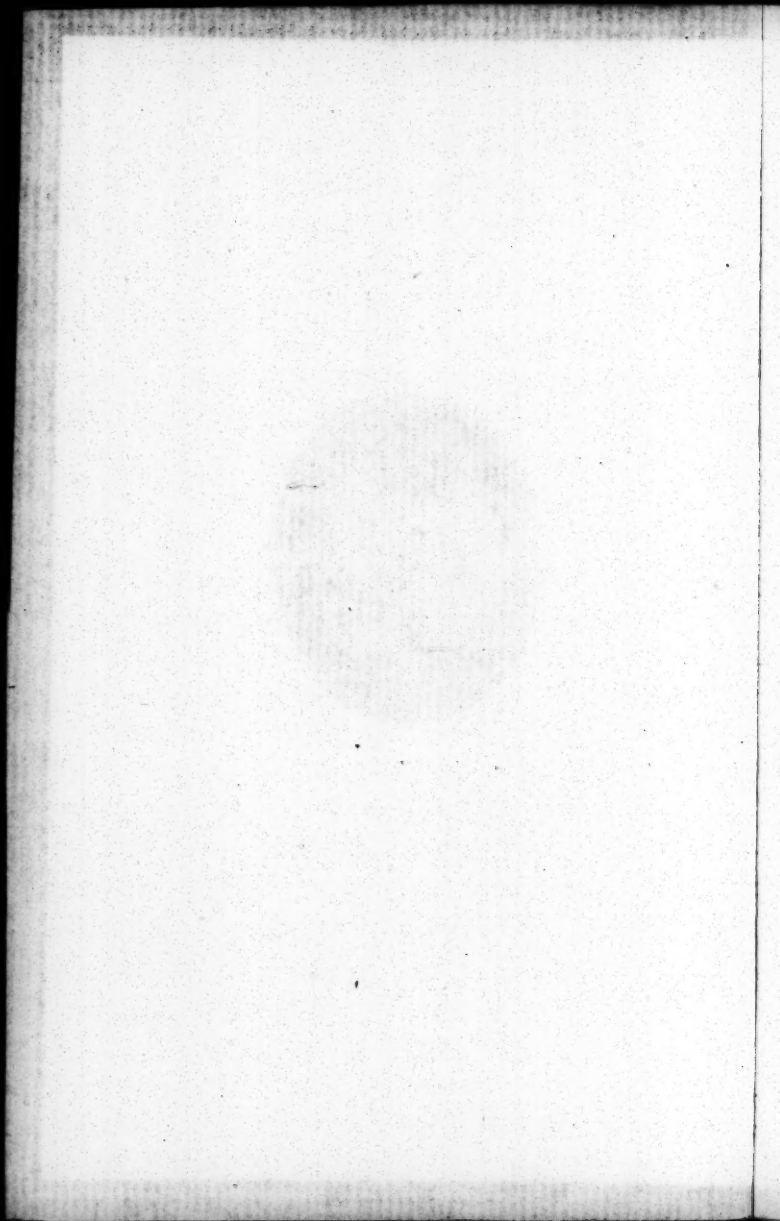
1851-17. L. 1173

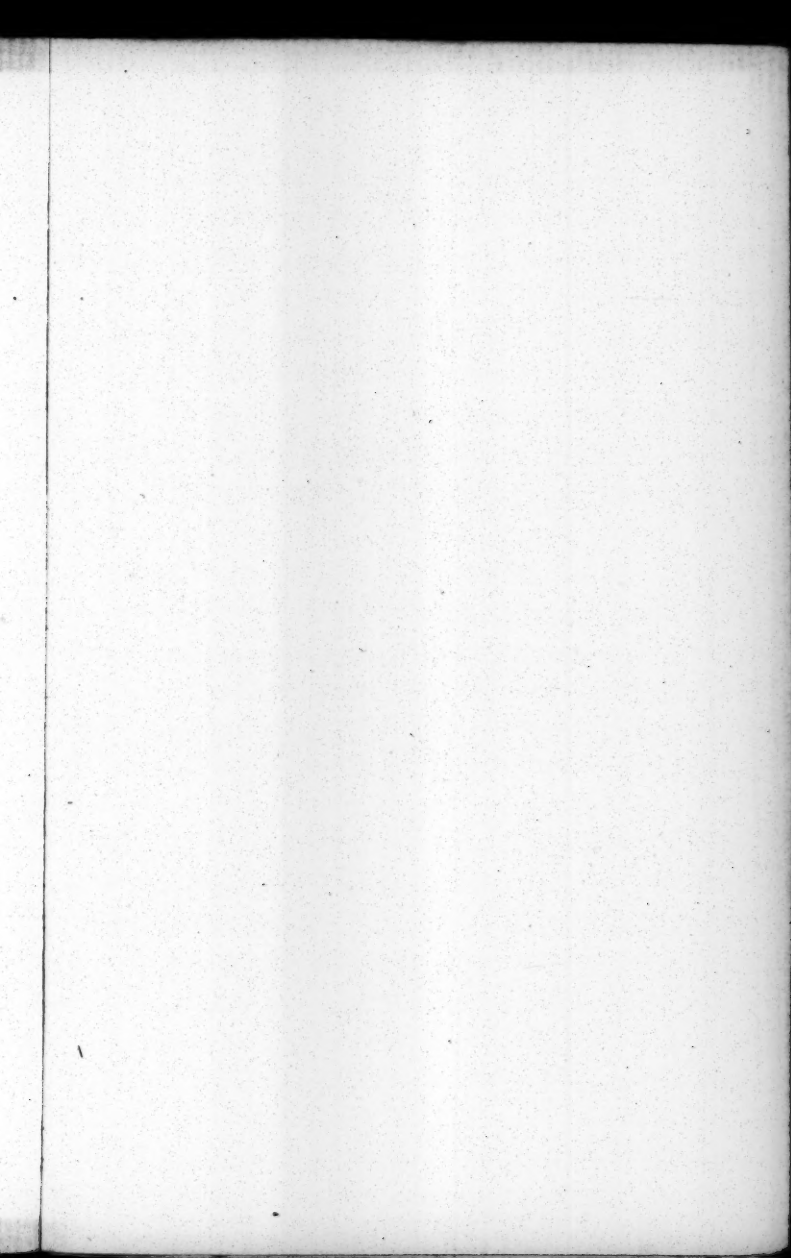


1851-17. L. 1173









The Chri
sten rule or state of all
the worlde from the
higheſt to the loweſt: and how
every man ſhulde lyve
to pleaſe God
in hys cal-
lynge.

Item, the Chriſtian ſtate of
matrimony: and how mā
and wiſe ſhuld kepe
houſe together
withloue.

Item, the maner of ſaynge grace
after the holy ſcripture.

i. Cor. vii.

Let every one abyde in the calling
wherin he is called.

1843

1843

1843

1843

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1843

Unto the Chyriste reader 2



Dyasmuche as
all persones cā not ha-
ue lesper to reade many
booke s, nor yet get all
suche as be necessary
for the (to me for lacke
not being able to bye
the, and some that cā not get them for
theyr money) I have here gathered toge-
ther out of þ most famous authoys of
our Engl: the tōge, the whole office and
dewtye of every Chyriste man. And spe-
cially & above all thinges is here at lar-
ge declared the dutye of subiectes to-
warde theyr princes, & of married wives
toward their husbandes. And truly ne-
uer was it moze nede to be taught thā
now. For neuer had any prince so much
nede of haery obediēt subiectes whych
wolde geue theyr goodes & aduenture
theyr lyues in hys most full querelle a-
gainst his enemies, thā hane our moost
drede souereyne lord kyng Henry the
eyght. Here in thal you letne your duty
to wardes hys grace, and to gyue your
aydes vnto hys grace, not as cōpelled
ther vnto, but wyth a fre harte. Consi-
dering that his graces welth is all our
welfares. Pray therfoze vnto the lord
that he wpli graunte hym victoizy ouer
hys

Unto the reader
hys enemies. And ye wyfes, al though
thys lytle boke hath long contynued a-
monge you (called the Christen state of
malesmony (yet are you neuer the bet-
ter but contynue still in your dysobedi-
ence to the displeasure of god and your
husbandes greate dysquietnesse. The
husband that hath bene a brode (eyther
a boughre hys marchaundise or at hys
worke (whan he commeth home wold
gladly be made of and cheryshed of his
wyfe, whome he so hattely loueth, & the
shal the neyther geue hym a good coun-
tenaunce, nor let any thyng before hym
that myght conforthe him, the one sytyn-
ge so stragely and so farre from the o-
ther, as though they had neuer one sea-
ne the other, more lyke straunges than
frindes, yea more lyke enemies than mā
and wyfe. Therfore reade not thys boke
only, but marke what is therein wyttē
and put it vp in your hartes & occupie
it whan nede shall requyre. For blessed
are they that heareth or reade the anye
thyng that petteyneth to theyr lyues a-
mendment and do thereafter. The
grace of our Lorde Iesus
Christ be wyth al the
that loue the
lord vnfa-
nably.
Amen.

20 The Christen rule
of state of the whor
le worlde. &c.

The fyrst Chapter

Of the office & dutye of subiectes,
and how they shulde lyue to-
warde theyr Prynces.

LEt euery soule submyt hym selfe
vnto the auctorite of the hyer po-
wers. There is no power but of
God the powers that be are or-
dained of God. Who so enytherfoze
resysteth the power resisteth the ordy-
naunce of God. They that resyste, shall
receyue them selfe dampnatio. For ru-
lers are not to be feared for good wo-
kes, but for euyl. Mylte thou be wyth-
oute feare of the powers. Do well & so
shalt thou be prayled of the same. For
he is the minister of god, for thy welth.
But if thou do euyl, than feare. For
he beareth not a sword for nought. For
he is the minister of God, to take venge-
aunce of thē that do euyl. Wherfoze ye
must nedes obey, not for feare of venge-
aunce onely: but also because of conscien-
ce. Euen for this cause paye ye trybute.
For they are goddes ministers, seruyn-
g

The Christen rule
ge for the same purpose.

Due to every man therefore hys due:
type: tribute to whom tribute belongeth.
Custom to whom custō is due: feare to
whom feare belongeth. Honour to whō
honour pertayneth. Owe nothyng to
any mā: but to loue one another. For he
that loueth another fulfylleth the law.
For these commaundementes. Thou
Shalt not comitte aduoutry. Thou shalt
not kill. Thou shalt not steale. Thou
shalt not beare false wytnesse. Thou
shalt not despye, and so forth yf there be
any other commaundement, are all cō-
prehended in thys sayenge. Loue thyne
neighbour as thy selfe. Loue hurteth
not hys neighbour, therefore is loue the
fulfylling of the law.

As a father ouer hys chylde is bo-
the Lord and iudge, forbydding that
one brother auenge hym selfe on a no-
ther, but (yf any cause of strife be betwe-
ne them) wyl haue it brought vnto him
selfe or his assignes, to be iudged & cor-
recte, so god forbyddeth all mē to auen-
ge the selues, & taketh the auctozite and
office of auēgng vnto hym selfe sayēg
Vengeance is myne & I wyl rewarde.
Deu. xxii. Which text paul alegeth Ro-
m. xii. For it is impossible that a man
shulde be a ryghteous, an egall, or an in-
differente iudge, in hys owne cause,
lustes,

of the whole worlde.

4

Iustes, and appetyres soo blynde vs.
More ouer when thou auengeste thy
selfe thou makeste not peace, but sterest
by more debate.

God therfore hath giuen lawes vnto
to all nacjons and in all landes hath
put kynges gouernours and rulces in
hys owne stede, to rule the worlde tho-
rowe them. And hath commaunded all
causes to be brought before them, as
thou readeest. **Exodi. xxi.** In all causes
(saythe he) of iniury or wronge, whe-
ther it be ore, asse, shepe, or besture, or
any losse thyng whiche an other cha-
lengereth, let the cause of both parties
be brought vnto the Goddes. Whome
the goddes cōdēpne the same shal paye
double vnto hys neyghbour. Marke,
the iudges are called goddes in scrip-
tures because they are in Gods rowme
and execute the commaundementes of
God. And in an other place of the sayd
Chapter Moles chargeth saynge: Se
that thou rayle not on the goddes, nei-
ther speake euill of the ruler of thy peo-
ple. Who so euer therfore resisteth the
resysteth God (for they are in the rowme
of God) and they that resisteth shal
receyue theyr dampnation.

Such obedience vnto father and mo-
ther, mayster, hūsbāde, emperoure, kin-
ge, lordes, and rulers requyryth God of

A.iii.

all

Judges
are called
Goddes.

The Christen rule

Blessinge

all nations, yea of the very turkes and infideles. The blessinge and rewarde of them that kepe the, is the lyfe of this world as thou readeest **Leuiticum. xviij.** kepe my ordinaunces and lawes, whyche yf a man kepe he shall lyue, therein. Whych texte **Paul** reherseth, **Roma. x** prouyng therby that the ryghteousnes of the lawe is but worldly, and the rewarde therof is the lyfe of thys world. And the curse of the that breaketh the is the losse of thys lyfe: as thou seest by the punishment appoynted for them.

Curse.

God rewardeth
al obedien
ce though
no man
elles doo.

And who soeuer keepeth the law (whether it be for feare, for vayne glory, or profite) though no man rewarde hym, yet shall god blesse hym abundantly & sende hym worldly prosperite, as thou readeest **Deuteronomion. xxviij.** What good blessinges accompanye the keepinge of the law, and as we se the **Turkes** farre excede vs **Christe** men in worldly prosperite for they iuste keepinge of theyr temporall lawes. Likewyse though no man punishe the breakers of the law yet shall **God** sende his curses vpon them tyll they be vterlye broughte to nought, as thou readeest moost terriblyeuen in the **Sayde** place.

God auē
geth all
disobediē
ce though
no man
els doo.

Neither may the inferiour person avenge hym selfe vpon the superiour, nor vnderlye respyt hym, for whatsoeuer wyng
ge

of the whole worlde. 5

ge it be. If he do he is condempned in the dede doyng: in as much as he taketh vpon hym that whych belongeth to god only, whych sayth vengeance is myne and I wyl reparde. Deute. xxxii. And Chyfte sayth Math. xxvi. All they that take the swerde shall perethe wpth the swerde. Takest thou a swerde to auenge thy selfe: so gynnest thou no rowme vnto god to auenge the, but robbest him of hys moost hye honoure, in that thou wylt not let hym be iudge ouer the.

Venges
aunce is
goddes.

Yf any mā might haue auenged hym selfe vpo hys superiour, that might Dauid most righteously haue done vpo kinge Saul which so wrongfully persecuted Dauid, even for none other cause, then that God had anoynted hym kinge and promised hym the kingdom. Yet whē god had deliuered Saul in to the handes of Dauid, that he myght haue done what he wold wpth hym, as thou seest in the fyrst booke of kinges p. xxiij. chapter, how Saul came in to the caue where Dauid was. And Dauid came to him secretly & cut of a peece of his garment. And as sone as he had done it hys herte smote hym because he had done so much vnto hys lord. And whē hys men encouraged him to sle him he answered, the lord forbyd it me, that I shuld lay my hande on him. Neyther suffered he hys

Dauid.

A. v.

men

The Christen rule

men to hurte hym. When Saule was gone out Dauid folowed & shewed him the pece of hys garment and sayd: why beleueste thou the wordes of men that say, Dauid goth aboute to do the harme to me: perceyue & se that there is neyther euill nor wickednesse in my hande, and that I haue not trespassed against the Lord, and yet thou layest awayte for my lyfe. God iudge betwene the and me & auenge me of the, but myne hande be not vpon the as the olde Proverbe sayeth (sayth Dauid) out of the wyched shall wychednes procede, but myne hande be not vpon the meanyng that God euer punysshed one wyched by another And agayn (sayd Dauid) God be iudge, and iudge betwene the and me, and behold my cause, and pleat my cause, and gyue me iudgement or ryght of the.

And in the xxvi. chaptre of the sambooke, whē Saule persecuted Dauid after gayne, Dauid came to Saul by night, as he slepte, and al his mē, and toke awaye hys spere, & a cuppe of water frō his heed. Then sayde Abisay Dauides seruant, God hath deliuered the thyne enemye in to thyne hande this daye, lete me now therfore naye him to the grounde with my spere, & gyue hym but euene one stryke and no more Dauid forbade hym sayēg, kyll him not: For who (sayd he)

God des
stroyeth
one wy-
ched by a-
nother

God's pro-
uideth a
meanes to

was he) shall laye handes on the lordes an-
 l, inoynted and be not gyltye. The lord
 whylpueeth c: by the lordes lyfe (sayd he) he
 that dyeth not excepte the lord smyte hym,
 har: or that his day become to dye, or els go
 therto batell, and there peryshe.

and Why dyd not David slee Saul, for
 the kinge he was so wycked, not in persecu-
 lyfinge David onely, but in disobeyenge
 auē goddes cōmaundementes, & in that he
 t had slayne .lxxxv. of Goddes preistes
 eth wroogfully. Merely for it was not law-
 full. For yf he had dons it, he must haue
 be synned against god. For god hath ma-
 euē the kyng in euery realme iudge ouer
 And al, & ouer him is there no iudge. He that
 iudgeth the kyng iudgeth God, and he
 old that layeth handes on the kyng, layeth
 iud hande on God, & he that resysteth the
 synge, resisteth god, & dampneth god-
 amōs law and ordinaūces. If the subie-
 dantes synne, they must be brought to the
 ght synnes iudgement. Yf the kyng syn,
 e age must be reserued vnto the iudgemē-
 frde, wrathe and vengeance of God. And
 idas it is to resyste the kyng, so is it to
 synnelyst his officer whiche is set or sente
 e, leio execute the kinges commaundemēt.
 cou. And in the fyrst chapitre of the seco-
 enue boke of kynges. David commaun-
 baded the yonge man to be slayne, whych
 laid brought vnto him the crowne and bra-
 celes

to take the
 curll out
 of þ way
 whā they
 haue ful-
 fylled

their wic-
 kednes.

Why Da-
 uid slewe
 not Saul
 The kyng
 is in the
 rowme of
 God in
 this world

The kyng
 must be re-
 serued vnto
 the ven-
 geaunce
 of God.

The Christen rule
 relet of Saul, and sayd to please Da-
 uid withall, that he him selfe had slaine
 Saul. And in the fourth chapter of the
 same booke. Dauid commaunded those
 two to be slayne, whych brought vnto
 hym the he-d of Absoloth Dauids sonne
 by whose meanes yet the hole kyngdome
 returned vnto Dauid accordyng vnto
 the promyse of God.

And Luke. xxi. When they shewe
 Christ of the Galileas, whose bloud be-
 late myngled with theyr own sacrifice
 he answered: suppose ye that these Ga-
 lileas were synners aboue all other Ga-
 lileans, because they suffered suche pun-
 nyshment? I tell you nay, but excepte
 ye repent, ye shall lykewyse perishe.
 Thus was tolde Christe (no doubt) wch
 such an intēt as they axed him mat. xxiii.
 Whether it were lawfull to gyue tribute
 vnto Cesar. For they thought that
 was no syn to resyst an heathen prince
 as fewe of vs wold thinke (yf we were
 vnder the Turke) that it were synne to
 ryse against hym, and to rydde our sel-
 ues from vnder hys dominion, so lowe
 haue oure byshoppes robbed vs of the
 true doctrine of Christ. But Christ com-
 demned theyr dedes, & also the secret
 thoughtes of al other that cōsented ther-
 to vnto, sayeng: except ye repent ye shall
 lykewyse perishe. As who shoulde say

It is not
 lawfull
 for a chris-
 ten sub-
 iecte to re-
 sist hys
 Prynce,
 though
 he be an
 heathen
 man.

of the whole worlde.

7

We know that ye are within in your her
latimes, such as they were outward in their
in theades, and are vnder the same damp-
nification: excepte therfore ye repente be-
yntymes, ye shall breake out at the last in-
some lyke deades, and lyke wyse peryshe,
ngdes it came afterwarde to passe.

Hereby seest thou that the kyng is in
hys worlde wythout law, and may at
weys lust do ryght or wrong, & shal gyue
Dycomptes, to God onely.

Another cōclusiō is this, that no pers-
on neyther any degree, may be exemp-
t from hys ordinaunce of God. Ney-
ther can the professiō of Monkes and
cepterers, or any thyng that the Wyshome
of Rome can laye for them selues, ex-
cept them from the sword of the Empe-
rour or kiges, yf they breake the lawes
trib for it is wyrtten, let every soule sub-
mitte him selfe vnto the auctorite of the
pryncer powers. Here is no man excepte,
whereat all soules must obeie. The hyer po-
wer is at the tempoal kynges and prync-
ers, vnto whome God hath geuen the
sword to punyssh who so ever synneth
of whod hath not gyuen them swordes to
to punyssh the one and to let another go free
to synne unpunished. More ouer
dith what face durste the spiritualite
the which ought to be the lyght and an ex-
ample of good lyuynge vnto all other,

The kyn-
ge hath
no power
but to his
dāpnacyō
to prey-
lege.

desyre

The Christen rule

leage the spiritual= cepted from tribute, tolle, or custome, or to be ex-
 ty to in= that they wolde not beare payne wpyth
 ne unpun= theyr bretherne, vnto the mayntenaun-
 nyshed. ce of kynges and officers ordayned of
 God to punthe synne. There is no w-
 mer but of God (by power vnderstāde
 the auctorite of kynges & prynces) The
 po= ers that be, are ordayned of God
 Who soeuer therfoze resisteth god: yea
 though he be Byshoppe, monke or fre-
 te. They that resiste shall receyue vnto
 them selues dāpnatiō Why: for gods
 worde is agaynst them, whych wyl ha-
 ue all mē vnder the power of the tem-
 porall sworde. For rulers are not to be
 feared for good workes, but for euyll.
 Her: by seest thou that they that resyst
 the powers or seke to be exempte from
 theyr auctorite haue euyll cōsciences, &
 seke lybertie to synne unpunished, & to
 be free from bearyng payne wpyth theyr
 bretherne. Wylt þ be without feare of
 the power: So do well and thou shalt
 haue laud of the same (that is to saye,
 of the ruler) With good lpyng ought
 the spiritualtye to rydde the felues fro
 feare of the temporall sworde, and not
 with craft and with bynding the kyn-
 ges, and byngynge the vengeance of
 God vpon them, and purchasing lyce-
 ce to synne unpunished.

of the whole worlde. §

For he is the minister of god for thy A kynge
me, welth, to defende the from a thousande is a great
yth inconueniētes, from thones murderers, benefyte
un- and them that wolde desyle thy wyfe, though he
d of hy doughter, and take frō the all that be neuer
w- thou hast. Yea lyfe and all, yf thou dyd so euyl
ade elyste. Further more, though he be the
he greatest tyrante in the worlde, yet is he
god into the a great benefyte of God, and
yea thyng wherfore thou oughtest to thā
fre- te God hylpe. For it is better to haue
into omwhat thā to be cleane stripte out of
ods ill together: it is better to paye the tens
has he than to lose all. It is better to suf-
em- te one tyrante than many, & to suffer
be prong of one thā of euery man. Yea &
yll. it is better to haue a tyrante vnto thy
yst ynge than a shadowe. For a passie
om ynge doth nought him selfe, but suffer
s, & ther to do wryth him what they wyl,
to p leade him whether they lyst. And a ty-
eyz aunte, though he do wronge vnto the
of ood, yet he punyssheth the euyl & ma-
ste eth all men obey, neyther suffereth a-
ye, y man to polle, but hym selfe onely. A
gh- ynge that is softe as sylke and effemis-
frō ate, that is to say, turned vnto the na-
not ure of a woman, what with his owne
yns uses, whych are as the longynge of a
of poman with chylde, so that he can not
cē- elyste them, and what wryth the wyll
pranne of them that euer rule hym,
for
Hall

of the whole worlde.

Shall be muche moze greuous vnto the realme than a right tyrante. Reade the cronicles and thou shalt fynde it euer so.

**Princes
are ordey-
ned to pun-
nishe euill
doers.**

But and yf thou do euill, than feare, for he beareth not a swerte for nought. For he is the minister of God, to take vengeance on them that do euill. Yf the office of princes, geue them by God be to take vengeance of euill doers: than by thys texte and Goddes word, are all princes dampned, euen as many as geue libertie or lycence vnto the spiritualitie to synne unpunished. And not only to synne unpunished them selues: but also to open sentuaries, priuiledged places, churchyardes, saynt Iohannes holde: pea & yf they come to Mozte vnto all these, yet to set forth a neckeuerse, to saue all maner trespassers from the feare of the swerde of the vengeance of God put in the handes of princes to ke vengeance on all suche.

**The dāp-
nation of
princes.**

**Sentua-
ries.**

**Reckes-
ters.**

God requyrez the law to be kept of all mē, let them kepe it for what soeuer purpose they wyl. Wyl they not kepe the lawe: so vouchsaue he not that they enioye thys tempozall lyfe. Nowe are there thre natures of mē, one all together beastly, whych in no wyse receiue the lawe in their hartes, but eyle against princes & rulers, whē soeuer they are able to make theyr partie good. These are signified by them that worshyp-

**Thre na-
tures.**

of the whole worlde

9.

ped the golden calfe. For Moyses brake the tables of the lawe yee he came at the.

The seconde are not so beasty but receyue the lawe, and vnto the the lawe cometh, but they loke not Moyses in the face. For his countenance is so brighte for the, that is, they understāde not that the lawe is spiritual, and requyeth the herte. They loke on the pleasure, profite, and promoryd that foloweth the happyng of the lawe, and for respecte of the rewarde kepe they the lawe outwardly with workes, but not in the herte. For yf they myght obtayne lyke honour, glory, promotion, and dignite, and also anoyde all in conuenientes, yf they broke the lawe, so wolde they al so breake the lawe and folowe theyr lustes.

The thyrde are spiritual and loke Moyses in the open face and are (as Paule sayth the second to the Romans) a lawe vnto them selues, and haue the lawe wyrtten in theyr hertes by the spirite of God. These reade neyther of kynge nor officers to dyue them, neyther that any mā profer the any rewarde for to kepe y lawe, for they do it naturally.

The fyrste worke for feare of the swerde onely. The second for rewarde. The thyrde worke for loue frely. They loke on the exceeding mercy, loue, and kynd-

B. 6

Heuen co
meth by
Christ

A Christe
man: se-
keth no:
more but
Goddes
wyll.

Lustes.

The Christen rule.

nes whiche God hath shewed them in
Christe, and therfore loue agayne and
worke frely. Heuen they take of the gyf-
te of God thow Christes deseruynge
and hope without all maner doubtyng
that God accordyng to his promyse wil
in this worlde also defende them/ and
do all thinge for them. of his goodnes
and for Christes sake/ and not for any
goodnes that is in them. They consen-
te vnto the lawe that is holy and iuste
that al me ought to do whatsoeuer god
commaundeth for none other cause but
because god commaundeth it. And they
great sorowe is because that there is no
strength in theyr membes to do that whi-
che they herre lusteth to do/ is a thur-
ste to do.

These of the last sorte kepe the lawe
of theyr owne accord and that in theyr
herte & haue professed perpetual warre
agaynste the lustes and appetytes of
fleshe, yll they be utterly subdued: yet
not thowme theyr owne strength/ but
knowynge and knowynginge theyr we-
kenes/ crye euer for strength to God
which hath promysed assistance vnto all
that call vpon hym. These folow God
& are led of his spiritte. The other two
are led of lustes and appetytes.

Lustes and appetytes are dyuers and
many, and that in one man: yea and one
luste.

of the whole worlde

to

luste contrarie to an other and the greatest last carrieth a man all together away with him. We are also chaunged from one lust vnto another. Otherwise are we disposed when we are chylde other wylse when we are yong men and other wylse when we are olde other wylse ouer tuen/ and other wylse in the mourninge, yea cōsumed altered. vi. tymes in an houre. How fortuneth at thys? Because the wil of man foloweth the witte and is subiecte vnto the wyl/ and as the witte erreth so doth the will and as the witte is in captiuitie/ so is the will neyther is it possible that the will shoulde be free where the witte is in bondage.

Fre wyl

That thou maiste perceyue and feele the thinge in thyne herte, and not be a wylse.

bayne sophister disputinge aboute wordes without perceyuinge marke this.

The rote of all euill/ the greatest dampnation and moste terrible wrath and vengeance of God that we are in/ is naturall blyndnes. We are all out of the ryght waye/ euery man his wayes. One iudgeth this beste/ and other that to be beste. Howe is, wylse witte no thinge elles but craft/ and soletye to obtayne that whiche we iudge falsely to be best. As I erre in my wylse so erre I in my will. When I iudge that to be euill, whiche in dede is good/ then

Wylse

The will
is bound
led.

hate

The Christen rule.

hate I that whiche is good. And when
I suppose that good whiche is euill in
dede: then loue I euill. As yt I be per-
swaded and bozne in hande that my
moste frende is myne enemye, than ha-
te I my beste frende: & yf I be brough-
t in beleue that my moste enemye is my
frende, then loue I my moste enemye.
Nowe when we saye, euery man hathe
his fre will, to do what him lusteth. I
saye verely that men doo what they lust
Not withstandinge to folowe lustes
ys not freedom, but captiuite and bōda-
gs. If God opē any mannes wittes to
make him feale in his herte, that lustes
and appetites are dampnable, and ge-
ue him powre to hate and resyste then,
then is he fre euen with the freedom
wher with Christ maketh fre, & hathe
powre to do the will of God.

Freedom

All is syn-
ne that
spryngeth
not of the
spirite of
God, and
all that is
not done
in the ly-
ghte of
Goddes
worde.

Thou mayst hereby perceyue that all
that is done in the world (before the spi-
rite of God come & geueth vs light) is
dānable synne, & the more glorious the
more damnable: so that that whiche the
worlde counteth most glorious is more
damnable in the sight of God the that
whiche the whore, & these & the mothe-
rer do. With blinde reasones of worldly
wisdom thou chaunge the myndes of
youth & make the geue them selues to
what thou wylts eyther for feare, for
pypse,

her prayse or for profyte: and yet doest but
 all in change them frō one vice to a nother so do our
 per: As the persuations of her frēdes made spiritual
 my Lucrece chaste, Lucrece belened of the we te in all
 ha re a good hus wyfe and chaste, that she they wor
 igh Mulde be most gloz ous, & that all the kes.

my worlde wolde geue her honoure, & prayse
 nye her. She sought her owne gloz in her
 the chastite and not Gods. When she had
 . Lost her chastite, then counted she her sel
 lull se moste abhominable in the syghte of
 kes all mē, and for very payne and thought
 god which she had, not that she had dysplea
 s to sed god, but that she had lost her ho
 kes nour slewe her selfe. Loke how great
 ge her payne & sorowe was for the losse of
 gen, her chastite, so great was her gloz and
 me reioynginge therein, and so moche dysple
 the sed she the that were otherwyse: & petid
 t all the not. Which pryde God more abhor
 sp Of lyke pryde are all the mozaill vertu
) is es of Aristotell, Plato, and Socrates
 the & all the doctryne of the Philosophers
 the the very Goddesses of our scole men.

In lyke maner is it for the most parte
 of our most holy religiō. For they of ly
 he imaginaciō do thinges which they
 of Bedle may se, that they are but mad
 nes. They loke on the myracles whiche
 God dyd by the sayntes to moue the vn
 beluynges vnto the saythe, and to cōfyr
 me

These
 myracles
 are wrou
 ght to cōs

The Christen state

firme the me the trouth of his promises in Chri
 preachyn ste, wherby all that beleue are made sain
 ge: not tes: as thou seest in the last chapytre of
 the god: Mark. They preached (saythe he) euery
 heed of wherz, the lord working with the and
 the prea- confirmynge they preacynge with my
 char: racles that folow. And in the fourth

Our ypo
 crites as
 re, bynd

of the actes, the disciples prayed that
 God wold stretch forth his handes to do
 miracles and wonders in the name of
 Iesus. And Paule i. Corinth. xiii. sayth
 that the myracles of speaking with di
 uers tonges is but a signe for vnbele
 uers, and not for the that beleue. The
 se myracles turne they vnto another
 purpose sayenge in theyr bynde hertes
 He what myracles God hath. Hewed
 forthis sainte, he must be verely great
 with God. And at ones turne the selues
 fro Goddes worde, and put theyr trust
 and confidēce in the saynte and his mi
 rites, and make an aduocate or rather
 a God of the saynt, & of theyr blind ima
 ginaciō make a testamen: e or bonde be
 twene the saynt and them, the testamen
 of Christes blode cleane forgottē, they
 loke on the sayntes garmentes & lyues
 or rather lyes which mē lye on the sain
 tes: & this wise ymagen in their hertes
 sayenge the saynt for wering soch agae
 mente and for soch deades is become so
 glorious in yene If I doo lykewyse, so
 Q, all

Shall I be also. They se not the fayth &
 trust which the saines had in Christ, ne-
 ther the worde of god which the saines
 preached, neyther the entente of the
 saines. How that the saines dyd such
 thinges to come theyr bodies, and to be
 an ensample to the world, and to teach
 that such thinges are to be despised whi-
 che the worlde moost wōdeth at, & mag-
 nifieth. They se not also that some lan-
 des are so whote that a mā can neyther
 drinke wyne nor eate fleshe therin, ne-
 ther cō. yder they complexiō of the sain-
 tes, and a thousande lyke thinges se
 they not. So whē they haue killed their
 bodyes and brought them in that case,
 that scarce with any restauratyue they
 cā recover theyr health agayne, yet had
 they leuer dye thē to eate fleshe, why?
 for they thinke, I haue now this. xx-
 xxx. or. xl. yeres eatē no fleshe & haue ob-
 teyned I doubte not by this tyme as
 hye a rowme as the best of thē: Wuld I
 now loose that? Nay I had leuer dye
 & as Lucrecia had leuer haue bē slayne
 (yf he had not bē to krog for her) thē to
 haue lost her gloie, euen to had these.
 They ascribe hēre vnto theyr imagina-
 ciōs & madde inuēctiōs, and receyue it
 not of the lyberalyte of God, by the me-
 rytes and deservynges of Christe.

He nowe that is renewed in Christe,

B.iiii.

kepeth

The spyt
 shall man

The Christen State

**The natu-
rall man.**

**Feare is
the last
remedy.**

**Kynges
defende
the false
auctoryte
of the Bi-
shoppe of
Rome
thete offi-
ce punis-
shinge of
sinne laud
a part.
Bisshop-
pes myn-
stre the
Kynges
dutie**

kepe the lawe without any lawe wy-
ten, or compulsion of any ruler or offi-
cer, save by the ledinge of the spiritite or
helf: but the naturall man is entyled &
moued to kepe the lawe carnally, with
carnall reasons and worldly perswas-
ons, as for gloze, honour, ryches, & dig-
nite. But the last remede of all whē all
other fayle, is feare. Beate one and the
rest will abstayne for feare, as Moles
ever putteth in remembraunce sayenge:
hell, stone, burne. So shalt thou put e-
uyl from the, and all Israell shall heare
and feare and shall nomore do so. If
feare helpe not, then will God that they
be taken out of this lyfe.

Kynges were ordayned then, as I
before sayde, and thy swerdes put in
theyr hādes to take vengeance of euil
doers, that other myght feare, and we-
re not ordayned to fyghte one agaynste
another, or to ryle agaynste the Empe-
roure to defende the false auctoryte of
the Byshoppe of Rome that very An-
techriste. Byshoppes they onely can my-
nystre the temporall sword, theyr office
the preachinge of goddes worde layde
aparte, whiche they will norther do nor
suffre any man to do, but sle with the te-
porall swerde (which they haue gotten
out of the hande of all princes) the that
walde. The preachinge of Goddes wor-
de is

he is hatefull and contrarie vnto them they ow
 why? For it is impossible to preache ne layde
 Christ excepte thou preache agarnst An a parte:
 & techyste. that is to saye, them whyche yea they
 with they: false doctryne & violence of persecute
 werde enforce to quēche the trew doe: they: ow
 doctrine of Christe. And as thou canste hea ne office
 all le no dysplease excepte thou begynne at
 the rote: euē so canst þ preache against
 les no myschefe excepte thou begynne at
 ge: the Byshoppes. Bynges they are but Bynges
 t es: shadowes, bayne names, and thinges doo but
 are ydele, hangnge no thyng to do in the wayte on
 If world, but when our holy father nea: the Bis
 hey beth they: helpe. shoppe

The Byshop of Rome cōtrarye vnto of romes
 s All conscience & agarnst all the doctrine pleasure
 in of Christe, whiche sayth my kyngdome The iug
 euil is not of this worlde. 3o han. xviij. hath ung of
 we: usurped the ryght of þ Emperour. And the Bis
 nste by polycy of the byshops of Alman, & hoppe of
 pe: with corruptinge the electours of che: Rome.
 of fers of the emperour with money, byn
 In: geth to passe that such a one is euer cho Bishop
 my sen Emperour that is not able to make pes of al
 fice his partie good with the Byshoppe of mayne.
 yde Rome. To stoppe þ Emperour that he
 noz come not at Rome, he byngeth the frē: Mylayne
 e te the King vp to Mylayne, & on the other
 ten yde byngeth he the veneciās. If the ve Bishop
 hat neciās come to nye, the Byshoppes of pes of
 vor Fraunce must bynge in the frenche kin Fraunce.
 e is B. v. ge, And

The Christen rule.

A cappe for to come & socour. And for they lack
of mayntenance ther a cappe of mayntenance. One is
Most cri called most christen kyng, a nother de-
fender of the faythe, a nother the eldest
Defender sone of the most holy seate. He blaseth
of the bis also the armes of ocher, and putteth in
hoppes of the holy crosse, the crowne of thorne of
Romes the navies, & so forth. If the freche king
fayth go to hye, and crepe by ocher to Bond
The eld nyc of Napels: then must our englysh
son Byshoppes bynge in our kyng. **T**he
of the ho crafte of the Byshoppes is to entyle o-
ly seate, ne kyng with an others realme. He is
Blasinge called kyng of Demarke, and of Eng-
of armes lande, he kyng of England and of frai-
The en ce. Then to blynde the lordes & the com-
glysh mones, the kyng must calge his rig-
Bishops te. Then muste the lande be tared an
The fall every man paye, and the treasure born
Med of out of the realme, and the lande begge
the Bis de. Howe many a thousand mes lyue
hoppes hathe it cost. And how many an hōdre
thousande poundes hathe it caried ou
A cruel of the realme in our remembraunce. **B**y
& an abho lydes howe abhominable an exampl
minable of gatheringe was there. Such verel
Ensample as never tyrante syns the worlde be
of tirany gan dyd, yea such as was never befor
Judgeth herde or thought on neyther amōge
by they wes, Saracens, Turkes or hethē syn
Go

God created the sonne to myne: that a deades
 beaſt ſhuld breake vp in the temple of ſayth
 God, that is to ſaye, in to the herte and **Chyſt.**
 conſciences of men, and compell them
 to ſwere euery mā what he was worth
 to lēde that ſhulde neuer be payde agay
 ne. Howe many thouſandes for ſware
 them ſelues: Howe many thouſandes
 ſette them ſelues aboue thep: abylyrie,
 partly for feare leſt they ſhulde be for:
 ſwoyne & partly to ſaue their credence:
 Whē the Biſhopp of Rome hathc his
 purpoſe then is peace made, no mā wo
 teth howe, and our moſt enemye is our
 moſt frende.

Howe becauſe the Emperour is able **Thi** who
 to obtayne his right, frenche, englyſhe, re of Ba
 venecians, & a'll muſt vpon him. **D gre** bylon.
 at whoſe of Babilō, howe abaſeth ſhe
 the princes of the world, howe dronke,
 hath ſhe made thē with her wyne: Ho
 we ſhamefull lycences doth ſhe geue thē
 to vſe nychromancie, to holde whores,
 to deuoyſe thē ſelues, to breake the faith
 and promiſes that one maketh with an
 other: that the confeſſours ſhall deliuer
 vnto the Kinge the confeſſion of who
 me he will, & deſpenceth with them euē
 of the very lawe of God, whiche **Chyſt**
 he him ſelfe can not do. **Coſeſſio.**

Chyſte ſaith vnto Peter, put vp they **Da. xxi**
 ſwerde in to his ſheche. For all that laye
 hande

The Christen rule.

Not Peter only
but christ
also was
vnder the
tempozall
swerde.

The King
ges sinne
in geuyn-
ge exemp-
cions, and
the prela-
tes in re-
ceyvinge
them.

hâde vpon the swerd/hall perishe with
the swerde/that is/who so euer wout
the cōmaundement of þ tempozall offi-
cer towhome god hathe geuen the swer-
de/layeth hande on the swerde to take
vègeaunce/the same deserveth dethe in
the dede doyng. God dyd not put peter
onely vnder that tempozall swerde/but
also Christ hym selfe. As it appereth in
the fourth chapytre to þ Galathyens.
¶ Christ which Mat. xiii. Thus becometh
it vs to fulfyll al ryghtwysenes that is
to say:/all ordinaunces of/God. If the
heed be then vnder the tempozall swerde
how can the mēbres be excepted If Pe-
ter spinned in defendyng Christe again-
ste the tempozall swerde whose auctory-
te & mynisters the Byschoppes the abu-
sed agaynst Christe as ours do now,
Who can excuse our prelates of synne
which wyl obeye no man/neither kin-
ge nor Emperour. Yea who cā excuse
him selfe from synn eyther kinges þ ge-
ue eyther the Byschoppes þ receyue suche
excepcons contrary to Goddes ordina-
unces and Chrihes doctryne.
And math. xvii. bothe Christe and also
Peter paye tribute where the meaning
of Christes questyon vnto Peter is. ye
prynces take trybute of straungers on-
ly and not of theyr chyldren then verely
ought I to be fre which am the sone of
God

ith
 out
 offi
 cer
 ke
 in
 ter
 but
 in
 s.
 eth
 it is
 the
 rde
 De
 ain
 of
 abu
 we,
 nne
 kin
 use.
 d ge
 che
 ina
 also
 ing
 s. y
 one
 rely
 e of
 God

God whose seruantes and mynystrs
 they are and of whome they haue theyr
 auctoryte Yet because they neyther kne
 we that neyther Christ came to vse that
 aucthorite/ but to be our seruante and
 to bere/ our burthen and to obeye all
 ordinaunces/ bothe in righte and wron
 ge for our sakes/ and to teache vs ther
 fore sayd he to saint Peter. Paye for
 the and me lest we offende them. Howe
 ouer thoughe that Christe and Peter
 (because they were poore/ myght haue
 escaped/ yet wolde be not for feare of
 offendinge other) and hurtyng the
 consciences. For he myghte well haue
 geuen occasion vnto the tribute gathe
 rers to haue iudged amysse bothe of
 him and his docerneye: yea and the Je
 wes myghte happely haue ben offended
 therby/ and hauz thought that it had
 not bz lausfull for the to haue payde tri
 bute vnto hethen prynces and ydolaters
 seynge þ he so great a Prophete payd
 not. Yea and what other thinge causeth
 the laye so lytle to regarde their prynces
 as that they se them both dyspyled and
 dysobeyed of that spiritualite. But our the spiri
 tualite
 prielates whiche care for none offendin
 ge of consciences & lesse for Goddes or payeth
 ordinaunces/ will paye nought: but when tribute
 prynces must fighte in our most holy fa
 thers quarell and agaynst Christ The
 are.

**Shames=
less magis-
ters.**

The Christen rule,

are they þ̄ syſte. There also is none to
pore that the hath not ſomwhat to gyue.
Marke here howe paſte all ſhame our
ſcol doctors are as rocheſter is in his
boke agaynſte Marten. Furber which
of this ſerſe of Mathew opſpore þ̄ Pe-
ter becauſe he payde trybute, is greater
then the other Apoſtles and hath moze
auctozite and powe thā they and was
hed vnto them al contray vnto ſo ma-
ny cleare ſerſes where Chyiſte rebuketh
them ſaenge that is an herſenye the thin-
ge that one ſhulde clyme aboue an other
or deſyre to be greater. To be greater
in the kyngdome of heſen is to be a ſer-
uaunte: he that moſte humbleth him-
ſelfe and becomethe a ſeruaunte vnto
other, after the enſample of Chyiſte
meane and his apoſtles and not of the
Byſhoppe of Rome and his Apoſtles
our Preſtes and Byſhops the ſame is
greatest in that kyngdome. If Peter in
payenge trybute became greatest how
cometh it that they wyll paye none at
all. But to paye trybute is aſygne of
ſubieccyon verely, and the cauſe why
Chyiſt payed was becauſe he had an
houſhold and for the ſame cauſe payed
Peter alſo. For he had an houſe a wy-
pe and nettes as thou redeſt in the go-
pell. But let vs go to. Paule agayne.

Wherefore ye muſt nedes obeye no
fo

of the whole worlde 16

for feare of vengeance onely: but also
because of conscience. That is though They ma
thou be so myghy as now many peres he no con
our Byshoppe of Rome and Prelates science at
every where are that thou nedest not to any euill
obeye the temporall sworde for feare of doyng.
vengeaunce yet must thou obeye because They cas
of conscience. For because of thyne re for
owne conscience. For though thou be they ney
able to resyste (yet walte, thou neuer ha hours as
we a good conscience as longe as Gods the wolfe
word) lawe/and ordynance are agayn doeth for
the the Secodarily for thy neyghbours the shepe.
conscience. For though the thow we craft The euill
and violence thou myghtest escape and ensample
obtaine lybertie or ppyrlege to be fre of the spi
from all maner duties / yet oughtest estualte
tho neyther to sue or seke for any suche causeth
thinge (neither yet admite or accepte yf the laye
it were profered lest thy fredome make to beleue
thy weake brother to grudge and rebel that they
in that he seeth the go emptye and he him are not
seife more lade) thy parte also layde on bound to
his Mulders Drest thou not yf a mā fa obeye.
thou one sōne more the another, or one
seruaūte more the a nother, how al the There is
rest gruoage and how loue peace & vnyte no chris
is broken. What Chyisten loue is in loue in
to thy neyghbour warde whē y cast them.
fynde in thyne herte to goo vp & down
emptye by him all daye long and se him
ouercharged, pea to fall vnder his bur
then

The Christen rule,

then/and yet wylte not ones set to the
 ne hande to helpe hym. What good
 science can there be amonge oure spi-
 ritualte to gather so greate treasure tog-
 ther and with ypocresye of theyr fall-
 lowinge to robbe almost every man o-
 house and landes and yet not therwith
 content but with all craft and wylene-
 to purchase so great lyberties and ex-
 emptions fro allmanner bearinge with
 theyr bretherne /sekinge in Christe a
 thinge but luccre I passe overwith say-
 ce how they teach pynces in every la-
 de to laye new exaccions and tyranny
 on theyr subiectes moze & moze daily
 neyther for whate purpose they do
 What say I. God I trust shal shortly disclo-
 purpose theyr luggelunge and brynge theyr fa-
 ceden to God to light and laye a medicine to the
 flater the to make theyr scabbes breake out. Ne-
 pynces werthelesse this I saye that they ha-
 that they robbed all realmes, not of Godes wo-
 maye abu- de only but also of all wealeth and pros-
 se theyr perite, & haue dyue peace out of all la-
 auctozite des & withdrawne the selues from a-
 to asce obediēce to pynces & haue separated th-
 who to e- selues from laye men, countinge the b-
 wer bele- her then dogges, & haue set vp that gre-
 ueth in- ate ydole the whore of Babilō. Antich-
 Christ & ste of Rome whome they call Bishopp
 to mayn- of Rome & haue conspired aganst all c-
 tayne the mone wealthes & haue made the a leu-
 ca

Of the whole worlde.

17

of the real kingdom wherein it is lawful by the law of nature
to worke all abhominacion. In every parishe haue they spyed, in euery
greate mans house & in euery tauerne
and Alehouse & thow confessions know
they all secretes so that no man maye o-
pen his mouth to rebuke what so euer
they do but that he shalbe shortly made
an heretik. In al counsels is one of the
most parte and these rulers of
the counsels are of them: But of the
councell is no man.

Bishoppe
of Rome.

Confession

Declares
know all
mens se-
cretes and
no man
theyre.

Caue for this cause paye ye tribute that
is to were for consciences sake, to the
neighbour & for the cause that foloweth
for they are goddes ministers serving
for the same purpose. Because God wil
to haue it we must obeie. We do not lo-
ue if we haue Chyestes spirite in vs,
what is good profitable glorious & ho-
norable for vs neyther on our own wil
but on godes wil onely. Gyue to euery
man therfore his due tribute to who
tribute belögeth custöe to whome custo-
me is due feare to whome feare belon-
geth honoure to whöe honoure pertay-
neth

That thou myghtest feale the workin-
g of the spirite of God in the and leste
bewty of the dede shulde deceyue the
and make the thinke that the lawe of
God whiche is spiritual were content

¶

and

The Christen rule

Loue ful- and fulfilled wyth the outwarde & bo-
fylleth the dely deade it foloweth. Owe nothyng
law befor to any mā: but to loue one another. For
god and he þ loueth another fullfyleth the law
not the For these cōmaundemētes: thou shalt
outward not comytte adultery, thou shalt not
dede. kyl, thou shalt not stele, thou shalt not
 beare false wytnesse, thou shalt not de-
 spyse and so forth, yf there be any other
 com naundemente are all comprehen-

Agaynste ded or contayned in thys sayenge: loue
worke me thy neyghbour: therfore is loue the ful-
 fylling of the law. Here hast thou suf-
 ficient agaynst all the sophistres werke
 holy, and iustifiers in the worlde, why-
 che so magnifie theyr deades. The law
 is spirituall and requyrethe the harte,
 and is neuer fulfilled wyth the deades
 in the syghte of God. Wyth the deade
 thou fulfillest the law before the worlde
 and lyuest therby, that is, thou enioyest
 thys presente lyfe and auoydeste the
 wrath and vengeaunce, the deth and pu-
 nyshment whiche the lawe threteneth
 to them that breake it. But before God
 thou kepest the law yf thou loue onely
 Now what shall make vs loue? Merely
 that shall faith do. If thou beholde how
 much god loueth the in Christe, & from
 what vengeaunce he hath deliuered the
 for his sake, & of what kyngdome he
 hath made the heyre, the shall þe cause

The dede
fulfylleth
the lawe
before the
worlde

Faith ma
kethe a mā
to loue.

enough to loue thy very enemye wyth
out respecte of rewarde, epyther in thys
lyfe or in the lyfe to come, but because
that god wylle so haue it: & Chryste haue
deserued it, yea þe shouldest feale in thine
harte that all thy dedes to come, are abun-
dantly recōpenssed already in Chryste.

Thou wylt say hapely, yf loue fulfill
the law, the it iustifieth I say that, that
wherewith a man fulfillleth the law de-
clareth him iustified, but that which ge-
ueth hym wherewith to fulfill the law,
iustifieth him. By iusticieng vnderstōde
the forgiuenesse of synnes, and the fa-
uoure of God. Now sayth the text. Ro-
m. the ende of þe law or the cause wher-
fore the law was made is, Chryst to ius-
tifye al that beleue. That is, the law is
geuen to utter synne, to kylle the cōscien-
ces, to dāpne our dedes, to bypnyng to re-
pentaunce, and to dypne vnto Chryst: is
whō God hath promysed hys fauoure
and forgiuenes of synne vnto all that
repēte and consēte to the law that it in
good. If thou beleue the promyses then
doth goddes truthe iustifye the, that is
forgiue the, & receyue the to fauore
for Chrystes sake. In a suertye wherof
and to certify thyne harte, he sealeth the
wyth the spryte. Ephe. i. and. iiii. And. ii,
the Corinthy. v. sayth Paul. Whych gaue
vs his spryte in earnest. Now the spryte

Justifying.

The offi-
ce or duty
of the law

The bele-
uynge of
goddes
promyses
iustifyeth,

The Chyſten rule

is geuen vs thorowe Chyſt, reade the
eyght chapiter of the piſtle to the Ro-
mains, and Gala.iii. and.ii. Roim.iii.

The ſpiri Neuertheles the ſpiritte and hys frutes
re and the wherwith the herte is purified, as faith
inwarde loue, hope, pacyence, longe ſufferynge,
vertues and obediēce, could neuer be ſene with-
are know oute outwarde experience. For yf thou
en by the were not brought ſometyme in to com-
outwarde braunce, whence God onely coulde de-
dede. liuer the, thou ſhuldeſt neuer ſe thy faith

yea excepte thou foughteſt ſometyme
agaynſte deſperation, hell, death, ſynne
and powers of thys world, for thy fay-
thes ſake, thou ſhuldeſt neuer knowe
trewe fayth from a dreame, excepte thy
brother nowe and then offended the,
thou couldeſt not knowe whether thy
loue were godly. For a turke is not an-
gry tyll he be hurte and offended, but yf
thou loue hym that doth the euill, then
is thy loue of god, lykewyſe yf thy ru-
lers were alwaye kynde, thou ſhuldeſt
not know whether thyne obediēce we-
re pure or no, but yf thou canſt paci-
ently obeie euill rulers in all thynges
that is not to the dyſhonour of God, &
whē thou hurteſt not thy neyghbours,
then arte thou ſure that Goddes ſpyris-
te worketh in the, and that thy faythe
is no dreame nor any falſe ymagina-
cyon.

¶ Ther-

Therfore counceleth Paul. Ro .xii.
 recompense no mā euill. And on your
 parte haue peace wpyth all men. Verely
 beloued auenge not your selues: but ge
 ue rowme vnto the wraath of god. For **Quercos**
 it is wytten, vengeaunce is myne, and I me thynne
 wyll reward, sayth the lord. **Therfore** enemye
 yf thy enemye hongre, fede hym, yf he with well
 thyrst, gyue hym drinke. For in so doryng doyng.
 thou shalt hepe cooles of fyre ou hys
 heed (th at is thou shalt kende loue in
 hym. Be not overcome of euill (that is
 let not another mānes wyckednes ma
 ke the wycked also). But overcome e
 uill with good, that is, with softnesse,
 kyndnesse, and al pacience wyne him:
 euē as god with kyndnesse wonne the.

The lawe was geuen in thunder,
 lyghtenyng, fyre, smoke, and the voyce
 of a trumpet and terryble syght. **Exodi**
 xi. So that the people quoke for feare,
 and stode a farre of sayng to Moles.
Speake thou to vs: we wyl heare: let
 not the lord speake vnto vs, lest we dye.
No eare (yf it be a waked and vndersta
 deth the meanyng) is able to abyde the
 voyce of the lawe: excepte the promys
 ses of mercy be by. **That** horryble thō
 der except the rayne of mercy be ioynd
 wpyth it, destroyeth all and brydeth not.
The law is a wytnesse against vs, and
 testyfyerth that God abhorreth the syn
 nes

The Chyſten rule
nes that is in vs , and vs for our syn-
The king. nes sake

In lyke maner whē god gaue the peo-
ple of Iſraell a king, it thondred, & ray-
ned that the people feared ſo ſore þ they
cryed to Samuell for to pray for them,
that they ſhulde not dye. i. Regū. xii. As
the lawe is a terrible thyng, euen ſo is
the kynge. For he is ordayned to take
vègeaunce, & hath a ſwerde in hys hāde
and not pecockes fethers. Feare hī ther-
fore and loke on hym as thou wouldeſte
loke on a ſharpe ſwerd that hanged ou-
er they heed by an here.

Rulers
are god-
des gyfte.

Why the
rulers are
euyll.

Heades & gouerners are ordayned of
god, and are euē the gyfte of god, whe-
ther they be good or bad. And whatſo-
euer is done vnto vs by thē, that doth
god, be it good or bad. If they be euyl,
why are they euyl: be reſpy for our wyre-
kedneſſe ſake are they euyl. Becauſe þ
whē they were good we wold not recey-
ue that goodnes of the hāde of god & be
thānkful, ſubmitting our ſelues vnto his
lawes and ordinaunces, but abuſe the
goodnes of God vnto our ſenſual and
beaſtly luſtes. Therefore doth god make
his ſcourge of thē, and turne them vnto
wyld beaſtes, cōtary to the nature of
theyr names & offices, euē in to lyons,
beares, foxes, & vnclene ſwyne, to auē-
ge hym ſelfe of our vnnaturall y blinde
vnynd-

of the whole worlde.

20

unkindnes, and of our rebellious disobedience.

In the .c. v. vi. Psalme thou readest, he destroyed the ryuers, & dyed by the springes of water, & turned the fruteful lāde in to barēnesse, for the wickednesse of the inhabytes therein. Whē the chyl dren of Israell had forgotten God in Egypt, god moued the hartes of the Egipcians to hate thē, & to subdue thē with crafte and vilynes, Psalme. L. iiii. And Deutero. i. i. Moses rehereth sayenge. God was angry wyth me for your sake: so that his wyath of god fell on Moses for the wickednesse of the people. And in the second chapter of the secōde booke of kynges, God was angry wyth the people, and moued Dauid to nōbz them when Joab and the other lordes wondzed why he wolde haue them nōbz, and because they feared lest some euyl shuld folow, diswaded the kynge: yet it holpe not. God so hardened hys hart in hys purpose, to haue an occasiō to sle the wycked people.

Euyl rulers thē are a signe that god is angry and wyath wyth vs. Is it not a great wyath & vengeance that the father & moter shulde hate theyr chylde, that god euen theyr fleshe and theyr bloude: or that an husbāde shuld be unkinde vnto his wyfe: or a maister vnto the seruānt.

L. iiii.

te that

The Christen rule.

te that wayteth on hys profite: or that
lordes and kynges shulde be tyrauntes
vnto theyr subiectes & tenauntes which
paye them tribute, toll custome, and re-
te, laborynge and toylng to fynde the
in honoure, and to mayntayne them in
theyr estate: is not thys a fearful iud-
gemēt of God and a cruell wrath, that
the very prelates and shepherdes of o-
ne soule which were wont to fede chris-
tes flocke with Christes doctrine & to
walke before them in luyng thereafter,
and to gyue theyr bodies & liues for the
and to strengthen theyr weake faythes,
are now so sore chaunged that yf they
smell that one of theyr flocke (as they)
now call them and no longer Christes)
do but ones longe or desire for the trew
knowledge of Christ, they wylle sle him,
and burne hym wyth fyre most cruelly.
What is the cause of thys, & that they
also teache false doctrine confyrmyng
it with lyes: verely it is the hate of god
to auenge the wickednes of the that ha-
ue no loue nor lust vnto the truth of god
when it is preached: but reioyce in un-
righteousnes. As thou mayst se in the
secōde pistle of Paul to the Thessaloni.
Where he speaketh of the comming of
Antichriste. Whose commynge shalbe
(sayth he) by the workynge of Satan
wyth all miracles, signes, and wonders
whiche

Why the
prelates
are so wic-
ked.

whych are but lyes, and in all deceytable vnrighteousnes amonge them that peryshe, because they receyued not any loue to the truthe to haue bene saued.

Therefore shall God sende them strong delusyon, to beleue lyes. Marke howe God to auenge hys trueth, sendeth to the vnthankful false doctrine, and also false miracles to confyrme them, and to harden theyr hartes in the false waye, that afterwarde it shall not be possible for them to admytte the truth. As thou seest in Exodi. vii. and. xiii. howe God suffered false myracles to be shewed in the syght of Pharao to harden hys harte, that he shulde not beleue the trouth, for in asmuch as hys sozerers turned theyr rodde in to serpētes, and turned water in to bloude, and made frogges by theyr inchauntment, soo thought he that Moses dyd all his miracles by the same craft, and not by the powre of god. And abode therfore in vnbeleue and perished in resistynge god.

Let vs receyue all thynges of God whether it be good or bad: let vs humble our selues vnder hys myghtye hande, and submitte oure selues vnto hys nourture and chastysynge, and not wythdrawe our selues frō hys correctiō (reade Heb. xii. for thy cōfortes and let vs not take y^e staffe by the ende or les-

L. v.

ke to

The cause of false miracles is that we haue no luste vnto the truth.

The right way to come out of bondage.

The Christen rule

he to auenge oure selues on hys rodde
whych are the euyl rulers. The chylde
as longe as he seketh to auenge him selfe
fe vpon the rodde ha:h an euyl harte,
for he thynketh not that the correccion
is ryght or that he hath deserued it, ney
ther repēteth, but reioyseth in hys wyche-
kednes. And so longe shall he neuer be
wythout a rodde: yea so longe shall the
rodde be made sharper & sharper. If he
knowlege his fault and take the correccion
mekely & euen kysse the rodde, and
amende hym selfe with the lernyng and
nourture of hys father and mother, then
is the rodde taken awaye and brente.

So yf we resyst euyl rulers skynge
to set our selues at libertie, we shall not
doubte byng our selues into more cru-
el bōdage, & wrape our selues in much
more myserie and wretchednes. For yf
the hedes overcome, the laye they more
waighte on theyr backes, and tye them
shorter. If they overcome theyr euyl ru-
lers the make they way for a more cru-
ell nacyon or for some tyaunte of their
owne nacion which hath no ryght vnto
the crowne. If we submit our selues
vnto the chasteloug of God, & mekely
knowlege our synnes for whych we are
scourged, and kisse the rodde, & amende
our lynyng: the wyl god take the rodde
away, that is, he wyl geue the rulers
a better

a better hart. Or yf they continue their malice and persecut you for wel doyng and because you put your trust in god then wyl god deliuer you out of theyr tyranny for his trouthes sake. It is the same god now that was in the olde tyme, and deliuered the fathers and the pphetes, the apostles & other holy sauntres. And what sauer he swore to them he hath sworne to vs. And as he deliuered the out of all temptaciō, cōbzaunce, and aduersitie, because they cōsented & submitted them selues vnto hys wyl, & trusted in his goodnes and truthe: euen so wyl he do vs yf we do lyke wyse.

When soeuer the chyldren of Israhell fell frō the way which god cōmaunded them to walke in, he gaue them vnder one tyrant or a nother. As sone as they came to the knowlege of them selues, and repented cryenge for mercy and leanyng vnto the truthe of his promyses, he sent one to deliuer the, as the hystories of the Byble make mencion.

A Christen mā in respecte of God is but a passiue thyng, a thyng that suffereth onely and doth nought, as the speke in respecte of the surgeon or phisicia doth but suffer onely. The surgeon leaue cerch and cutteth out the deed fleshe, seareth the woundes, thrusteth in retes, seareth, bawneeth, soweth or sticheth, and layeth

God is alwaye one trewe, alwayes mercifull, and excludeth no man from his promyses.

A Christen man, both but suffereth onely.

The Christen rule.

layeth to cosies to drawe oute the corrupciō, and last of all layeth the helyng playsters and maketh whole. The phisician lykewyse geueth purgatiōs, and drynkes to dryue out the disease, & then with restauratiues bygeth helth. Now yf the speke resyst the raser, the serching yron, and so forthe, doth he not resyste hys owne helthe and is cause of hys

Euyll rulers are whole some medicines.

owne death. So lykewyse is it of vs, yf wereyst euyll rulers whiche are the rodde and scourge wherwyth god chastiseth vs, the instrumentes wherwyth God sercheth our woundes, and bitter drynke to dryue oute the synne and to make appere, and cosyes to drawe oute by the rotes the coze of the Pore of the soule that freteth inwarde. A Christen mā therfore recepueth all thyng of the hāde of god both good & bad, both swete and sowre, both welth and wo. If any person do me good, whether it be father, mother, & so forthe, that recepueth of God, and to God geue thanks. For he gaue wherwyth, and gaue a commaundement, and moued hys herte so to do. Aduersite also recepueth of the

How profitable aduersite is.

hande of god as an wholsome medecine though it be somewhat bitter. Acceptacion and aduersite do bothe kylle synne and also vtter it. For though a Christen man knoweth every thyng how to liue

ne: yet is the fleſhe ſo weake that he can
 neuer take vp hys Croſſe hym ſelfe to
 hyll and mortifie the fleſhe. He muſte
 haue another to laye it on hys backe.
 In many alſo ſynne lyeth hyd with in,
 and feſtereth and rotteth inwarde and
 is not ſene: ſo that they thynke howe
 they ar good and perfect, and kepe the
 lawe. As the yonge man. Mathe .xix.
 ſayd he had obſerued al of a chylde and
 yet lyed faulſely in his harte, as the texte
 folowynge well declareth. When all
 is at peace and no mā troubleth vs, we
 thinke that we are paciēt and loue our
 neighbours as oure ſelues: but let our
 neyghboure hurte vs in worde or dede
 and then fynde we it otherwyſe. Then
 fume we, and rage & ſet vp the byſtles,
 and bende our ſelues to do vengeance.
 If we loued wyth godly loue for Chri-
 ſtes kyndnes ſake, we ſhulde deſyre no
 vengeance, but ppyte hym and deſyre
 god to forgive and amende hym, know-
 inge well that no fleſhe can do other-
 wyſe then ſynne, excepte that God pre-
 ſerue hym. Thou wylt ſaye what good
 doth ſuch perſecucion & tyranne vnto
 the righteous? Fyſt maketh them fea-
 le the workynge of goddes ſpyte in the. The grea-
 and that theiſ faith is vnfained. Secōd test ſynnet
 daryly I ſaye no mā is ſo great a ſyn- is ryghte-
 ner, yf he repente and beleue, but that ouſ in
 he

The Christen rule

Christe & he is ryghteous in Christ & in the p^{ro} the p^{ro}my mis^{is}: yet yf thou loke on the fleshe and les. And lawe, there is no man soo perfecte that the perfect is not founde a synner. Noz any mā so test & ho: pure, that hath not somwhat to be yet yest is a purged. Thys shall suffice at this tyme synner in as concernyng obeydēce vnto p^{rin}ces. the lawe & the fleshe,

The seconde Chapter.

Of the office and durye of P^{rin}ces towarde they^r lounge and naturall subiectes.

Lete kinges (yf they had rather be Christen in d^ede then so to be called) geue them selues all together to the welth of they^r realmes after the ensample of Christ: remembrynge that the people are Goddes and not they^rs: yea at Christes enheritaūce and possession bought w^{ith} his blood. The most despised persone in hys realme is the kynges brother and hys felow mē: bre w^{ith} hym, and equall w^{ith} hym in the kyngdome of God: of Christe. Let him therfor not thiike h^e m^e selfe to good to do the service, neyther seke any other thyng in thē, thē a father seketh in hys chyldren: yea then Christ sought in vs. Though that the kyng in the tempozal regiment be in the rowme of God, and representeth god hym selfe, and is without all comparison better then his subiectes

sedes: yet let hym put of that and beco-
me a brother, doyng & leaurng vndone
all thynges in respecte of the commune
wealth, that all men may see that he se-
keth nothing but the profite of his sub-
iectes. When a cause that requyrez ex-
ecution is brought befoze hym, then o-
nely let hym take the person of god on
hym. Then let hym knowe no creature
but here al in defferently, whether it be
a straunger or one of hys owne realme
and the small as well as the great, & iud-
ge ryghteously, for the iudgemēt is the
lordes. Deu. i. In tyme of iudgemēt he
is no minister in the kyngdō of Christ:
he preacheth no Gospell but the sharpe
lawe of vengeaunce. Let hym take the
holy iudges of the olde testamente for
an example, and namely Moses which
in executynge the law was mercyleffe,
otherwyse more thē a mother vnto thē
neuer auengynge hys owne wroges but
sufferynge all thyng, bearing euery māns
weakenes, teachynge, warnynge, exhor-
tyng, & euer caring for them, and so te-
derly loued them, that he despyred God
eyther to forgeue them or to dāpne him
wyth them.

Moses.

Let the iudges also priuately whē they
haue put of the person of a iudge exhor-
te wyth good counsell and warne the
people and helpe that they come not at
Goddes

Iudges.

The Christen rule

Goddess iudgemēt: but the causes that
are brought vnto them, when they sitte
in goddess siede, let them iudge and cō-
dēpne the trespasser vnder lawfull witt-

O tyrannies, and not breake vp in to the con-
ny to com sciences of men, after the ensāple of An-
pel a man tichristes disciples, and cōpeli them ey-
to accuse ther to forswere them selues by the al-
hym selve. myghty god & by the holy gospell of his
merciful promisses, oz to testifie against
them selues. Whych abhominatiō our
perlates lerned of Cayphas. Mat. xvi

Our pie- sapenge to Christe. I adiure oz charge
lates ler- the in the name of the lyuing God, that
ned of Ca thou tell vs whether thou be Christ the
yphas. sonne of god. Let that whych is secrete

Secrete made noz lawfull wytnesse broughte,
synnes abyde vnto the comynge of the Lord
pertayne whych shal opē all secretes. If any ma-
vnto God lyce breake forth that let them iudge
to punishe onely. For further auctozite hath God
and open not geuen them,

Synnes vn **M**oses Deutero. xviij, warneth iud-
to the kyn ges to kepe them vpryght & to loke on
ges. no mānes persone, that is, that they pre-
ferre not the hyghe before thy lowe, the
great before the small, the ryche before
the poore, hys acquayntaunce, frende,
kynsman, contremā, oz one of hys own
nacyon before a straunger, a frende oz
an alpēt, yea oz one of their owne faith
before

before an infydel: but that they loke on
the cause onely to iudge indifferently.
For the rowme that they are in and the
lawe that they execute are goddes why
che as he hath made all and is god of
all and all are his sonnes: even so is he
iudge ouer all, and wyl have all iud-
ged by his lawe indifferently and to ha-
ue the ryght of his lawe, and wyl auen-
ge the wronge done vnto the turke or la-
tazyn. For thoughe they be not vnder
the, euerlastinge testamente of God in
Christ, as of vs which are called Chri-
sten be, and euen no mo then to whome
God hath sente hys promyses and po-
wred his spirite into theyr hartes to be-
leue them, and in theyr hartes to ful-
fyll the lawe of loue, yet are they vnder
the testamēt of the lawe natural, which
are the lawes of euery londe made for
the comen wealk there, and for peace
and vnyte that one maye lyue by a no-
ther. In whiche lawes the infydels (yf
they kepe the) haue promyses of world-
ly thynges. Who so euer therfore hynd-
ereth a very infydel from the righte of
that lawe, synneth agaynst God, and
of him wyl God be auenged. Moze or
uer Moyses warneth the that they re-
ceyue no gyftes, rewardes, or bybes.
For those two poyntes, fauouringe of
one persone moze then a nother, and re-

The Christen rule.

teyuinge rewardes, peruerste all right and cquyte, and is the onely pestilence of all iudges.

And the Kinges warneth he that they haue not to many wyues, lest theyr hertes turne a waye: and that they reade al waye in the lawe of God, to lerne to feare hym, lest theyr hartes be lyfte vp aboue theyr bzetherne. Which two pointes, womē, and pryde, the dyspyllynge of theyr subiectes, which are in very dede theyr owne bzetherne, are the comē pestilence of all princes. Rede the storis & se.

The Meyues, bayly arauntes, cōstables, and suche lyke officers may let no mā that hurrieth his neyghboure escape but that they brynge thē befoze the iudges, excepte they in the meane tyme agree with theyr neyghbours and make them amendes.

Let kynges defende theyr subiectes from the wronges of other nacyōs, but pyke no quarels for every tryfle, no, let not our most holy father make them no more so dōkē with vayne names, with cappes of mayntenaunce, and lyke hables, as it were popetry for chylidren, to begger theyr realmes and to mourther theyr people, for defending of our holy fathers tyranny. If a lawfull peace that stonde with Goddes worde be made betwene prince and prince, & the name of God

Mayntena
mes.

The holy
father
lowseth.

of God taken to receiue, and the body peace and
of our sauour broke betwene them v- vnite, tru
pon the bonde which they haue made, ce trouth
that peace or bonde can our holy father and all
not dispence with, neyther loose it with honeste.
all the keyes he hath: no verely Christ
cā not breake it. For he came not to bre
ake the lawe but to fulfill it. Math. v.

If any man haue broke the lawe, or
a good ordinaunce, and repente and co
me to the righte waye agayne, then ha
the Christe powre to forgiue him: but ly
cence to breake the lawe can he not gy
ue, moch more his disciples and bycats
(as they call them selues) can not do it.
The keyes wherof they so greatly boste
them selues are no carnall thinges but
spirituall, & no thinge elles saue know
leage of the lawe, & of the promyses or
Gospell, yf any mā for lacke of spiritu
all fealyng despye auctorite of men, let
hym rede the olde doctours, If any mā
despye auctorite of scriptures Christ say
the Luke. xi. Woe be to you latwe ars,
for ye haue take away þ keye of know
leage, ye enter not in your selues, & the
that come in ye forbyd, that is: they had
blinded the scripture whose knowleage
(as it were a keye) letteth i to god, with
gloses and tradicions. Like wyle syndest
thou Mat. xxi. As Peter answered in
the name of al, also christ promised him

What
the keyes
are & wher
they are
so called.

The key
es are pro
mised.

The Christen rule.

the keyes in the persone of all. math. xvi
And in the. xx. of Iohn he payed the say
enge receyue the holy Ghost, who soe
uers synnes ye remitte they are remyt
ted or forgiven and who soeuers synes
ye retayne they are retayned or holden
With preaching the promyses lose they
as many as repente & beleue. And for
that Iohā sayth receyue the holy ghost
Luke in his last chapitre sayth: the opē
he they wittes that they myght vnder
stande the scriptures and sayde vnto the
thus it is wyrtten, And thus it behoued
Christ to suffre & so to ryse agayne the
thyrde daye And that repentaunce and re
mission of synnes shulde be preached in
his name amōge all nacjōs. At þ̄ pre
ching of the lawe repent men and at the
preachynge of þ̄ promyses do they bele
ue & are saued Peter in the seconde of
the actes practised his keyes and by pre
achinge the lawe brought the people in
to the knowleage of them selues & boun
de theyr consciences, so that they were
prycked in theyr hartes and sayde vnto
Peter and to the other Apostles, what
shall we do? Then broughte they forth
the keye of the swete promyses sayeng
repēt and be baptised every one of you
in the name of Iesus Christe for the re
mission of synnes and ye shall receyue
the gyfte of the holy ghost. For the pro
myse

myse was made vnto you & vnto your
 chyldren, and to all that are a farre, euē
 as many as the lordē shall call, Of lyke
 ensamples is the actes full and Peters The Bils
 pistles, and Paues pistles, and all the Shoppe
 scripture, n. yther hath our holy father of Romes
 any other auctozite of Christ oz by the auctozite
 reason of his predecessoz Peter then to is to prea
 preachē Goddes worde. As Christe cō che Gods
 pareth the vnderstanding of scripture worde
 vnto a key, so compareth he it to a net onely
 te, and vnto leuē, and vnto many other
 thinges for certayne properties. I mar
 uayle therfore that they hosse not them
 selues of theyz nette and leuen, as well
 as of theyz keyes, for they ar al one thin
 ge. But as Christe byddeth vs beware
 of the leuen of the pharises, so beware
 of theyz cōterfayted keyes and of theyz
 false nette (whiche are theyz tradicions
 and ceremonies, theyz ppocrisy and fal
 se doctryne) wherwith they get, not sou
 les vnto Christe, but auctozite and ry
 shes vnto them selues.

Let Christen kinges therfore kepe
 theyz faythe and truthe and all lawfull
 promyses, and bondes, not one with an
 other onely, but euen with the Turke oz
 what infidell it be. For so it is right be
 fore God as the scriptures and exam
 ples of the Bible testifieth. Who soeuer
 vowe an vnlawfull vowe, promyse an

Not with
 an heriti
 ke sayth
 the Bils
 Shoppe of
 Rome.

The Christen rule

ynlawful promysse swere an ynlawful
othe synneth agaynst .God: and ought
therfore to breake it. He nedeth not to
tue to Rome for a lycence. For he hath
Goddess worde and not a lycence only:
but also a commaundemēt to breake it
They therfore þ̄ are sworn to be trew
vnto Cardinals and Byschoppes that
is to say false vnto God the kyng and
the realme maye brake theyr othes law
fully without grudge of conscience by
the auctozite of Gods word. In makyn
ge them they synned but in repentynge
and breakynge them they please God
hyghly & receyue forgyuenes in Christe.

Let kynges take theyr dutye of theyr
subiectes & that that is onely necessary
vnto the defence of the realme. Let the
rule theyr realmes the selues withe the
helpe of laye men that are sage, wyse,
lerned and experte. Is it not a shame a-
boue al shames and a monstrous thin
ge that no man shulde be found able to
gouerne a worldely kingdome saue Bi
shoppes and prelates that haue forsake
the worlde, and are taken oute of the
worlde & apoynted to preache the king
dome of God: Christ sayth þ̄ his king
dome is not of this worlde Johñ. xviij.
And Luke, xii. vnto the yong man that
despyed hym to byd his brother to geue
hym parte of the enheritaunce, he answe
red

eed, who made me iudge oꝝ a deuyder. Beholde
 monge you. No man that layth his hā the face
 de to the ploughe and loke the backe is of the Bis
 apte foꝝ the kingdom of heauē. Luke. ix. Shops in
 No man can serue two maisters but he this glas
 must dyspyse the one. Math. vi. se.

To preach Goddes worde is to moche
 foꝝ halfe a man. And to mynistr a tem
 porall kingdom is to moche foꝝ halfe a
 man also. Epyther other requyꝝeth an
 whol man. Onz therfoꝝe cānot wcl do
 both. He that auengeth hym selfe on eue
 ry tryfle is not mete to preache the paci
 ence of Christ howe that a man ought
 to forgyue and suffre all thynges, He
 that is ouerwhelmed with al maner ry
 ches and dothe but seke moze dayly, is
 not met to preache pouerte. He that wil
 obey no mā is not mete to preache how
 we ought to obeye all mē. Peter sayth
 Act. vi. It is not mete that we shuld lea
 ue the word of God and serue at the ta
 bles. Paul sayth in the. ix chapitꝝe of ꝑ
 fyrst to the Cor. God sent me but to pre
 ache. A terrible sayenge verely foꝝ Bis
 shops and Prestes If he had sayd wo
 be to me yf I syght not & moue not prin
 ces vnto ware oꝝ yf I ecrece not saynt
 Peters patrimony, as they call it had
 bene a moze easy sayenge foꝝ them.

Christe foꝝbyddeth his discyples and
 ꝑ ofte as thou maist se Mathew. xviii.

D. liii.

and.

Bishoppes haue
captiued
goddess
word
with their
owne de-
crees.

The Christen rule

and also. xx. Marke. ix. and also. x. Luke
ix. and also. xxi. Euen at his last soper)
not only to clyme a boue lordes, kinges
and Emperours in wordly rule, but al
so to exalte the selues one aboue an o-
ther in the Kyngdome of God. But in
vayne: for the Byshop of Rome wold
not here it though he had comaunded it
te thousande tymes. Gods worde shold
rule onely & not Bishops decrees, or the
Bishoppe of Romes pleasure. That
ought they to preache purely and spiri-
tually, & to fashion theyr lyues theraf-
ter, and with all ensample of godly ly-
uinge and longe sufferinge, to drawe al
to christe: and not to expounde the scrip-
tures carnally and wordly.

The thyrd Chapter.

Of the office and dute of the chyldren
towards theyr parentes.

God (whiche worketh all in all
thynges) for a secrete iudgement
and purpose and for his godlye
pleasure, prouyded an houre that
thy father and mother shulde come to-
gether, to make the thozowe them. He
was present with the in thy mothers
wombe and fashioned the and breathed
lyfe in to the, and for the great loue he
had vnto the, prouyded mylke in thy mo-
thers brestes for the, agaynst thou were
hoine: moued also thy father and mo-
ther

ther and all other, to loue the, to prync the, and to care for the.

And as he made the thow we the, so Our fa-
 hath he cast the vnder the power & aucther and
 to yte of them, to obeye and serue them mothers
 in his stede, sayenge, honour thy father are to vs
 and mother. Exodi xx. Whiche is not in goddes
 to be vnderstande in bowynge the kne, stede,
 & puttyng of the cappe onely, but that
 thou loue them wyth all thyne harte,
 and feare and drede the and warpe on
 theyr comaundementes, and seke theyr
 worshyppe, pleasure will and profite in
 all thinges, and gyue thy lyfe for them,
 counthyng them worthy of all honour
 remembryng that thou arte theyr god
 and possession, and that thou owist vn
 to them thyne owne selfe, and all that
 thou arte able, yea and moze than thou
 arte able to do.

Understande also that what soeuer
 thou doste vnto the (be it good or bad-
 de) thou doste vnto God. Whan thou
 pleasest he thou pleasest God. Whan
 thou displeasest them thou displeasest
 God. Whan they are angrye with the,
 God is angrye with the. Neyther it is
 possible for the to come vnto the fauou
 re of God agayne (no thoughte all the
 aungles of heuen praye for the) vntyll
 thou haue submytted thy selfe vnto thy
 father and mother agayne,

D. v.

If thou

What
 we do to
 our fa-
 thers and
 mothers
 that we
 do to god

The Christen rule.

The re: If thou obey thoughe it be but carnal
warde of ly, eyther for fere, for bayne glorie, or
obedience profit (thy blessinge shall be longe lyfe
vpon the earth. For he sayeth, honour
thy father and mother, that thou mayst
lyue longe vpon the earthe. Exodi. xx.

The re: Contrarywyle yf thou disobeie them,
thy lyfe shall be shortened vpon the earth
warde of For it foloweth. Exod. xxi. He that smy
dylobedi- teth his father or mother shall be put to
ence. death for it. And he that curseth (that is
to saye, rayleth or dishonoureth his fa-
ther or mother with opprobrious wor-
des) shall be slayne for it. And Deutero
nomion. xxi. If any man haue a sonne
stubbozne and disobedyet which hereth
not the voyce of his father & the voyce
of his mother so that they haue taught
hym nortoure, and he regardeth them
not, than let his father & mother take
hym and brynge hym forth vnto the se-
nyours or elders of the cytie and vnto
the gate of the same place. And let them
say vnto the senyors of that cyti this
our sonne is stubbozne and disobedyet
He will not heare vnto our voyce, he is
a ypotter and a dyonkerde. Than let al
the men of that cytie stone hym with sto-
nes vnto deathe, so shall ye put away
wickednesse from amonge you and all
Israell shall heare and shall feare.

And thoughe that the temporall offi-
cers

of the whole worlde 30
ers (to theyr owne dāpnacion) be neelt
gente in punysshinge ſuche diſobedience
(as the ſpyrituall officers are to teache
it) and wynte at it or loke vpon it tho-
rowe the ſpyngers: yet ſhall they not ſea-
pe vnpuniſhed. For the vengeaunce of
God ſhall accompanye them (as thou him ſelfe
maiſte ſe Deuteronomion. xviii.) with though
all myſfortune and euyl lucke) and ſhal the officer
not departe from them vntyll they be
murdered, wounde, or hāged, epyther vn-
till by one miſchaunce or a nother, they
be vtterly brought to nought. Yea and
the worlde often tynes hangeth many a
man for that they neuer deſerued, but
God hangeth them becauſe they wolde
not obey and harken vnto theyr elders
as the conſciences of many wyll fynde
whan they come vnto the galowes, the-
re can they preache & teache other, that
whiche they them ſelues wolde not ler-
ne in ſeaſon,

The marriage alſo of the childerne, per-
tayneth vnto theyr elders, as thou mai-
ſte ſe. i. Corinthisum. vii and thow
oute all the ſcriptur: by the auctorite of
the ſayd commaundement, childe obeye
father and mother. Whiche thinge the
he arthe and gentyles haue cuer kept & to
this daye kepe, vnto the great ſhame and
rebuke of vs Chriſten: in as moche as
weddynges of our byrgens ſhame it is
to

Marriage

The Christen rule.

Couetous to speake it are more lyke vnto the law-
nes ma- te of a bytche than the marienge of a re-
keth oure asonable creature. **Se** not we dayly. iii
spiritual- oz. iiii. calenging one woman befoze the
tie that **Commytary** oz officiall of whiche not
they can one hathe the consent of her father and
not se. mother. And yet he that hath moſte mo-
ney hathe beſt right and ſhall haue her

That in the diſpyte of all her fryndes and in
which a diſſaunce of. **Goddess** ordinaunces
Turke is **More** ouer whan, ſhe is gyuen by the
aſhamd iudge vnto the onz partle and alſo mar-
of. ed euen than often tymes ſhall the con-
trarye parte ſue befoze an hyer iudge oz
an other that ſuccedeth ſ ſame and foꝝ
money deuozce her agayne. **So** ſhaeful-
ly doth the couetouſnes and abyrcō of
our prelates, mocke with the laws of
God. I paſſe ouer with ſylence, howe
many yeres they will prologe the ſentē-
ce with cauillacyons and ſubteltye, yf
they be well moneyed on bothe parties

Get her- And yf a damſell promyſe. ii. howe ſha-
with mefull counſell they will gyue the ſecon-
child ſay, de and alſo howe the religious of **Sa-**
they ſo than do ſeparat vnſeparable matrimo-
ſhall thy ny. **Foꝝ** after thou art lawfully married
cauſe be at the commaundement of father & mo-
beſt. ther and with the conſent of all thy frin-
des yet yf thou wylſt be diſgyſed lyke
vnto one of them and ſwere obedience
vnto theyꝝ tradicions thou maiſte diſ-
obeye

obeye father & mother, breake the othe **Goddess**
 whiche thou haste sworne to God befo **commans**
 re his holy congregation, and withdra **dementes**
 we loue and charyte the hyst of god **brekethey**
 des commaundementes, and that due **thorowe**
 tye and scrupce which thou owest vnto **their ow**
 thy wyfe, wherof. **Christe** cannot dis **ne traditi**
 pece with the. **For** **Christ** is not against **ons.**

God but with **God**, & came not to brea
 ke **Goddess** ordinaunces, but to fulfyll
 them. That is, he came to overcome the
 with kyndnes, and to make the to do
 of very loue the thyng which the lawe
 compellerh the to do. **For** loue onely &
 to do scrupce vnto thy neyghbour, is
 the fulfilling of the lawe in the sight of
God. To be a monke or a frere, thou
 maist thus forsake thy wife before thou
 hast lyne with her, but not to be a secu
 ler preest. And yet after thou art profes
 sed, the **Byschoppe** of **Rome** for money
 wyll dispence with the, bothe for thy co
 te and all thy obedience, and make a se
 cular, preest of the. Lyke wise as it is sy
 monye to sell a benefice (as they call it)
 but to resygne vpon a penycon, & than
 to redeme the same, is no symonye at
 all. Oh craftye iuglars and mockers
 with the worde of **God**.

Money
maketh
marchar
dyse

The fourth Chapter

Of the office and durye of the parentes
towarde theyr chyliden.

Fathers

The Christen rule,

Fathers moue not your chyldren vnto wrath: but brynge them vp in the nourture and informyacon of the lord. Epheliosum. vi. and Collos. iii. Fathers rate not your chyldren, lest they be of desperate mynde, that is, lest you discorage them. For where the fathers and mothers are wrywarde, hastie, & churlishe, ever brawling and chydinger: there are the chylderne a none discoraged, and hertelisse & apte for nothynge, neyther can they do any thinge a ryght. Brynge them vp in the nourture & informyaciō of the lord. Teache them to knowe Christe, & set goddes ordynance before them sayenge: Done of doughter God hath created the and made the thowowe vs thy father & mother, and at his cōmaūdemēt haue we so longe thus kyndly brought the vp and kepte the from all perels: he hath cōmaūded the also to obeye vs sayenge: chylde obeye thy father & mother. If thou mekely obeye, so shalte thou growe bothe in the fauoure of God and mā, & knowleage of our lord Christ. If thou wilt not obeye vs at his cōmaūdemēt, then are we charged to correcte the, yea & yf thou repent not and amende thy selfe, God shall slee the by his officers or punish the euerlastyngely. Nourture the not worldly and with worldly wylsome sayenges

The ryghte brynge vp of chyldren.

payenge: Thou shalt come to honoure The des
 bygnite: promocyon & ryches thou shalt struction
 be better then soche and soche, thou and mars
 shalt haue. iiii. oz. iiii. benefices and be a ringe of
 great doctoure oz a Bishop and haue so childerne
 many men waytinge on the and do no
 thinge but haue and hunt and lyue at
 pleasure, thou shalt not nede to swe
 re to labour, oz to take any payne for
 thy lyuinge and so forth, fyllynge the
 full of pryde, dydayne and ambicion
 and corruptinge theyr myndes with
 worldly perswasions, Let the fathers
 and mothers mark howe they them sel
 ues were disposed at all ages, and by ex
 perience of theyr owne infirmities hel
 pe theyr children and kepe the from oc
 casyons. Let them teache theyr children
 to are mariages of theyr fathers & mo
 thers and let theyr elders prouyde mari
 ages for the in season: teachinge them
 also to knowe that she is not his wyfe
 whiche the sone taketh nor her husban
 de whiche the doughter taketh withone
 the consente and good will of theyr el
 ders of the that haue auctozite ouer the
 If theyr frendes wil not mary the then
 are they not to blame yf they mary the
 selues as is moze spoken in the boke of
 matrimonye. Let the fathers & mothers
 alwayes take the vttermoste of theyr
 auctozyte of theyr children but at a ty
 me

The Christen rule,
 me suffre with them and beare theyr we
 akenesse as Christ doth ours. Seeh chry
 ste in your chylthern, in your wyues ser
 uauntes and subiectes. Father mother
 sone daughter mayster seruaunte kyn
 ge and subiecte be names in the world:
 In Christ ly regyment. In Christ we are all one
 we are al thyng none better than other all bze
 therne and must all seke Christ and our
 seruauntes and he brothers profyte in Christe. And he that
 that hathe hathe the knowleage whether he be loz
 knowleage de oz kunge is bounde to submitte him
 ge is selfe & serue his brethren & to geue hym
 bounde. selfe for them to wyne them to Christ

The fyfth chapter.

**Of the office and dutye of seruauntes
 towarde theyr Masters,**

Seruauntes obeye your carnal
 maisters with the feare and tre
 blyng in singlenesse of youre
 hartes as vnto Christe not w
 seruyce in the eye sight as me
 pleasers but as the seruauntes of Christ
 doyng the will of God from the harte
 with good will euen as though ye ser
 ued y lord & not men. Ephes. vi. And. i. Be
 it. Seruauntes obey your maisters with
 all feare not only yf they be good & coue
 teous but also though they be frowarde
 For it commeth of grace yf a mā for cō
 science towarde God indure grete suffe
 ringe wrongefully. For what prayse is
 it.

of the whole worlde. 33

it yf whan ye be buffeted for your fau-
tes, ye take it pacientlye. But and yf
whan ye do well, ye suffer wronge and
take it pacientlye, than is there thanke
withe God, here vnto verely were ye
called. For Christ also suffered for our
sakes, leauinge vs an example to folo-
we his steppes. In what soeuer kynde
therfore thou arte a seruante, duringe
the tyme of thy couenauntes, thy mas-
ter is vnto the in the steede and row-
me of God, and God thow we hym
feadethe the clothe the, rulethe and
lernethe the hys Commandementes,
are Giddes commandementes, and
thou oughdeste to obeye hym as God,
and in all thynges to seeke his pleasure
and piospitye. For thou, arte hys good
and possessyon, as hys oke of hys hoise
in so moche that whoso euer doth but
despise the in hys harte from hym wyth
out hys loue and lycence is condemned
of God, whiche sayethe. Exodi. xx. se
thou ouer couete not thy neyghbours
seruautes. Paule the apostle sent home
Onesimus vnto hys master (as thou
readest in the pistle of. Saynt. Paule
to Philemon: In so moche that though
the sayd Philemon with his seruante
also was conuerted by paul, and owed
vnto Paule and to the worde p Paule
plea

The mas-
ter is vnto
to the ser-
uaunt in
Gods stee-
de.

made a w-
of hys ois
whiche
-22994

E. i. ched.

The Christen rule.

ched, nothys seruaunte onely, but also hym selfe: yea and though he that Paule was in necessite and lacked mynisters to mynister vnto hym in the bondes, whych he suffered. For the Gospels sake, yet wolde he, not retayne the seruaunte necessary vnto the furtheraunce of the gospel withoute the consent of the maister.

Christes
doctryne
and the
Bishoppe
of Romes
differ

To obeye
no man is
a spiritual
thyng.

Whowefore differreth the doctryne of Christe and hys Apostles from the doctryne of the Bishoppe of Rome and of his Apostles. For yf any man wyl obey neyther father nor mother neyther Lorde nor maister, neyther kynge nor prince, the same headethe but onely to take the marke of the beast, that is to haue him selfe a monke (a frere, or a preeft, and is than, immediatly fre and exempted from all seruyce and obedyence due vnto man. He that will obeye no man (as they will not) is mooste acceptable vnto them. The moze disobedient that thou arte vnto Goddes ordinaunces, & moze apte and mete arte thou for theyres. Neyther is the professinge, bowinge promysynge, and swerynge, obedyence vnto theyr lawes & ordinaunces any other thyng, than the despyng, denyng, and forsweryng obedyence vnto the ordinaunces of God.

The sixte Chapter

Of the office and dutye of Ma-
sters to warde theyr ser-
uauntes.

Aule Ephe. vi. sayth ye masters
do euen the same thinges vnto
them that, is, be maister after
the example and doctryne of
chryste, as he before taughte the
seruauntes to obey vnto theyr masters
as vnto Chryste (puttinge away thre-
tenynges (that is, geue them fayre
wordes, and exhorte them kyndly to do
theyr dutie: Yea nurture them as thyn
owne sonnes wpythe the lordes nurture
that they maye se in Chryste a cause
why they oughte longynghly to obeye.
and remembre (saythe he (that poure
maister also is in heuen. Neythere is
there anye respecte of parsons wpyth
hym, that is he is indyfferente and not
perryall: as greate in syghte is a seruāt
as a mayster. And in the thyrde cha-
pitre to the collo, saythe he ye masters
do vnto poure seruauntes that whych
is iuste and equalle remembryng that
ye also haue a maystere in heauen.
Geue poure seruauntes kynde wordes
foode, raymente and lernynge. Be not
bytter vnto them, rayle not on them,
geue them no cruell countenaunce,
but

Teache
thy ser-
uaunte to
knowe
chryste and
after.
Chrystes
doctryne
dele with
hym.

E. ii. accordynge

Do all
thinge
with god
des worde

The Christen rule
accoyding to the ensample and doctryne of Christe, deale wyth them. And when they labour soze, cheryshe them agayne. When ye correcte them, let Goddes worde be by, and doo it wyth such good maner that they may se how that ye do it to amende them only: and to byynge them vnto the waye whythe God byddeth vs to walke in, and not to auenge youre selues, or to weake your malice on the. Yf at a tyme thou hastynes ye excede measure in punyngge, recompence is another waye and pardon them a nother tyme.

The seventh Chapter.

Of the office and dutye of Lande lordes.

Let Christen Landlordes be contente wyth theyr rentes and olde customes, not reysynge the rente or fynes, and byynge by new Customes to oppresse theyr tenauntes: neyther lettynge. ii. Or. iii. tenauntries vnto one man. Let the not take in their commones, neyther make Parkes nor pastures of houle Parkes. For God gaue the earth to men to inhabyte, and not vnto shepe and wyld decre. Be as fathers vnto youre tenauntes: yea
God gaue the earth to men to inhabyte, and not vnto shepe and wyld decre. Be as fathers vnto youre tenauntes: yea
the to me
be

be vnto them as Chyrlt was vnto vs,
and shew vnto them al loue and kynde-
nes. What soener busynes is amonge
them be not percyall fauorzyng one mo-
re then a nother. The complayntes,
quarels, and stryfe that are among the
counte dysleales of sycke people, and as
a mercyfull Physycian heale the wryth
wysdome and good counseyle. Be py-
tyful and tender herted vnto them, and
let not one of thy tenauntes teare oute
a nothers throte, but iudge theyr cau-
ses indyfferentlye and compell them to
make theyr dyches, hedges, gates, and
wayes. For euen for suche causes we
re ye made Landlozdes, and for suche
causes payde men rente at the begyn-
nyng. For yf suche an order were not,
one shoulde sley another and all shulde
go to waste. Yf thy tenaunte shall la-
boure and toyle all the yeare to paye
the thy rente, and when he hath besto-
wed all hys labour, hys neyghbours
catell shall deuoure hys fruytes, howe
tedpous and bytter shulde hys lyfe be?
He therefore that ye do your duties as
gayne and suffre no man to doo them
wronge, saue the kynge onely. Yf he
do wronge, then muste they abyde God
des iugemente.

The eyght Chapter.

E.iii.

Of

The Chyristen rulle
Of the office and dutye of
Bishoppes and Prestes,
and of their sendinge.

God annoynted hys sonne Iesu with the holy ghost, and therfor called him Chyrist, whyche is as moche to saye as annoynted. Outwardly he dysgyfled hym not but made hym lyke other men and sente hym in to the worlde to blesse vs, and to offre hym selfe for vs a sacrifice of a swete sauer, to kille the stench of our synnes that god hereforthe shulde smell the no more nor thynke vpon the any more: to make full and sufficient satisfaccion of a mendes for all them that repete, beleuyng the truth of God, and submittinge the selues vnto his cōdynaūces both for the synne that they do, haue done, and shall do. For sinne we throughe fragylte neuer so ofte, yet as sone as we repent and come in to the ryght waye agayne, and vnto the testamente whyche God hath made in Chyristes, blood, our synnes waste awaye as smoke in the wynde, and as darkenes at the comynge of the light. In so moche that who soeuer goeth aboute to make satisfaccyon for hys synnes to God warde, sayng in hys hart, thys moche haue I synned, thys moche wyll I do agayne

Chyrist
 was ney-
 ther haue
 nor moꝛne
 nor yet an
 annoynted
 with oyle

He that
 doth
 ought to
 make sa-
 tisfaccion
 hath losse
 hys parte
 of chrystes
 bloode.

agayne, or thys wyse wyl I lyue to To oue
make amendes wyth all, or this will neygh
I do to get heauen wythall, the same houre ma
is an infydele, faythlesse, and dampned ketwame
in hys dede doyng, and hath lost hys des.
parte in Christes bloode, because he is
dylobedpent vnto Goddes testamen
te, and setteth vp a nother of hys ow
ne Imaginacyon, vnto whiche he will
compell God to obeye, Yf we loue God
we haue a commaundment to loue our
neyghboure also, as sayth Iohā in his
Epistle. And yf we haue offended him
to make hym amendes, or yf we haue
not wherwith, to aske hym forgyuenes
and to do and suffre all thinges for his
sake to wynde hym to God and to no
rishe peace and vnyte: but to God war
de Christ is an everlastinge satisfaccy
on, and for ever sufficient.

Christ whan he had fulfilled his The Apo
course, annoynted hys Apostles and Ales wa
Discypples wyth the same spirite, and re neyther
sent them immendiately forth without haue nor
all maner dysgylngge lyke other men thorenor
also, to preache the attonemint and pe announ
ce whyche Christ had made betwene ted with
God and man, as Paule boasteth him oyle.
selfe euery where, Christ (saythe he) sent
me to preache the Gospell. i. Corint. i.
And I receyued of the Lorde, that whi The Apo
the I deliuered vnto you. i. Co. xi. And Ales wa
E. iii, Gala. i

The Christn rule.

re sent of Galathians. i. I certifie you brethren
 Christ that the Gospell whiche was preached
 with lyke of me, was not after the maner of men
 auctozyte. (that is to saye, carnall or fleshely) ney-
 ther receyued I it of man, neyther was
 it taughte me, but I receyued it by the
 reuelacion of Iesus Chryste. And Ga-
 lathians. ii. He that was myghty in Des-
 ter in the Apostleshipp ouer the circum-
 cision, was myghty in me amonge the
 Gentyles. And also in John the twen-
 ty Chapter, Chryste sente them forth
 indifferently and gaue them lyke pow-
 er. As my father sente me (sayth he) so
 sende I you: that is to preache and to
 suffer as I haue done, and not to con-
 quere Emperres and Kyngdomes and
 to subdue all temporall power vnder
 you wyth dysgyfedy pprocelse. He gaue
 them the holy goost to bynd and to loos-
 e, as thou seest: and afterward he sent
 for the Paule wyth the same auctozite,
 as thou seeste in the Actes. And in the
 last of Mathew sayth he: all power is
 geuen me in heauen and in earthe, goo
 therfore and teache all nacjons. Bap-
 tizynge them in the name of the father
 and of the sonne and of the holy goost,
 teachinge them to obserue what soeuer
 I commaunded you. The auctozite that
 Christ gaue them was to preache, yet
 not what they wold I mage, but what
 he

The offi-
 ce of pre-
 lates.

of the whole worlde.

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he had commaunded. And to the intent
that they shuld be manful: not shrinke
in theyr offyce for anye persecutyon or
trouble, no not for the death. So sayth
he, I am wyth you alwayes, euen vnto
the ende of the worlde. He sayde not I
go my waye and here is Peter James
or Iohan in my steade (as our Bishoppes
Barlons and Bpys doth nowe
set theyr suffraganes and parryshe pret-
stes) but sent them euery man to a con-
trye country, whether so euer the spy-
rite caried them, and went wyth them
hym selfe.

Thus after Chryste had sente forth
them, after the same sorte the Apostles
dylgged no man, but chose men an-
noynted wyth the same spirite: one to
preache the word of God, whome we
call after the Greke tonge a Byschoppe
or a presbyter, that is in Englyshe an o-
uerseer and an elder. Now he was an-
noynted you reade. i. Timothy. iii. The
Byschoppe or presbyter muste be faultlesse,
the husbande of one wyfe (Many Ie-
wes and also Gentiles that ware con-
uerted vnto the fayth, had at that tyme
dyuerse wyues, yet ware not compet-
led to put any of them awaye, whiche
Paule because of ensample wolde not
haue preachers to do, for asmuch as in
Chryste we retorne agayne vnto the
fayth

Byschoppe
an ouer-
seer.

Those
preachers
that the
Apostles
dyd chose

The Chyſten rule

Ware not fyrſt ordinaunce of God, that one man
 anoynted and one whoman ſhulde go to gether)
 with oyle he muſte be ſober, of honeſt behauioure,
 honeſtely appareled, herberous (that is
 ready to lodge ſtraungers) apte to tea-
 che, no dronkarde, no fyghter, not ge-
 uen to fylthy lucre, but gentle, abhor-
 ringe fyghtinge, abhorrynge coueteouſ-
 nes, and one that ruleth hys owne hou-
 ſholde honeſtely, hauynge chyldezen vn-
 der obedience with al honeſtye. For yf
 a man can not rule hys owne houſe,
 how can he care for the congregacyon
 of God? He may not be younge in the
 faythe, or as a man wolde ſaye an no-
 byce, leſt he ſwell and fall into the iud-
 gement of the euell ſpeaker, that is, he
 may not be vnlearned in the ſecretes of
 the faythe. For ſuche are at ones ſto-
 burne and headſtronge, and ſet not a
 lytle by the ſelues. But alas we haue a
 houe a thouſande Preſtes that knowe
 no more ſcripture then is wyrtten in
 theſe poſtaſſes, ſo that amonge them is
 he colliſed very well lerned that can tur-
 ne to his ſeruice. He muſt be well repo-
 ſed of them that are without, leſt he fall
 in to rebuke and in to the ſnare of the
 euill ſpeaker, that is, leſt the infydels
 whychet yet beleue not, ſhulde be hurte
 by hym and dyuen from the faythe, yf
 a man that ware defamed were made
 hede

heade and ouerſeer of the congregatyō.

He muſt haue a wyſe for. if. cauſes one that it may thereby be knowen who is mete for the rowm. He is vnayte for ſo chargeable an office whiche had neuer houthoulde to rule. A nother cauſe is, that chaſtite is an excedynge ſeldome gyft and vnchaſtite excedynge perelouſe for that degre. In almoche as the people loke as well vnto the lyuinge as vnto the preachinger are offended at ones if the lyuinge dylagre and ſtraight way they fall from the ſayth and beleue not the worde.

This ouerſeer becauſe he is taken from hys owne buſynes and labour to preache Goddes worde vnto the parryſhe, hath ryght by the autoryte of the worde to chalenge an honeſt lyving of the parryſhe lyke vnto one of the brethren, and there with ought he to be contente. As you maye rede in the Euangelistes and alſo in Paule. For who wil haue a ſeruaunte and wyl not geue hym meate, drynke, and rayment and all thinges neceſſarye. Howe they wolde paye hym, whether in money or aſſygne hym ſo moche rēte or in tythes as the maner is now in many countres was at theyre lybertye. But as for the Biſhoppes and preſtes as preache not or as preach any other thyng than the

Prieſtes ought to haue wyſes and why.

What the Prieſtes dutye is to do, & what to haue

The Chyften rule

the pure word of God, can by no ryght
oz tyle of the Gospell chaleng any thin
ge of their parysheners. Neither ar they
sente of Chyfte, noz yet chosen of hys
Apostles: but seruauntes of the beaste
whose marke they beare, whose worde
they preache, whose lawe they mayn
taine cleane against Goddes lawe, and
with theyr false sophystre geue hym
greater power than euer gaue God
to his sonne Iesus Chyfte, oz Chyfte.
to anye of hys, derelye beloued Apo
stles.

Deacon
what it
signifieth
and what
is his of
fice,

Apkewyse in everye cōgregacyon cho
se they a nother after the same ensam
ple and euē so annoynted, as it apereth
in the sayde Chapiter of Paule, and
Actum .vi. Whome after the Greke
worde we calle Deacon, that is to
saye in .Englisme, a seruaunte oz a my
nyster, whose office was to helpe and
to gather vp by his dutye, and to gathere
for the poore of the parische whiche war
destytute of theyr frendes and coulde
not worke. Upon the sayntes dayes,
namelye, suche as had suffred deathe
for the worde sake, came men together
in to the churche and the Priest preached
vnto them and exhorted them to cleue
fast vnto the worde, and to be stronge
in the faythe, and to fyght agaynst the
powers of the worlde, withe sufferinge
fo

Of the whole worlde.

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for their saythes sake after the ensam-
ple of the sayntes. And taught them **Sayntes**
not to beleue in the sayntes and to trust **ware not**
in theyr merytes and to make Gods of **yet Gods**
them: but toke the sayntes for an exam-
ple only, and prayed God to geue them
lyke saythe and trust in hys worde and
lyke strength and power to suffre ther-
fore, and to geue them so sure hope of
the lyfe to come. And vpon suche dayes
as we nowe offre, so gaue they eue-
ry man hys porcyon accordyng to hys
a bylyte and as God put it in hys har-
te to the mayntenaunce of the Priest,
Deacon, and other common mynisters
and of the poore, and to fynde lerned
men to teache, and so forth. And all
was put in the handes of the Deacon,
as thou mayeste see in the Hystories.
And for suche purposes gaue men lan-
des after warde to ease the parishes
and made hospytals, and also places
to teache theyr chyliden and to byngge
them vp and to nourtoure them in God
des worde, whiche landes our sturby
Chanons of cathedrall churches and
Chaunteye Priestes dothe nowe deuon-
er. The lord graunt that they may o-
nes be turned to theyr ryght vse.

Why lan-
des were
geue vnto
spirituall
officers
before we
fell from
the say-
the.

The nynty Chapter.

An

The Christen rule.
In Antithelis, betwene the Cen-
 ding of Christes Apostles
 and the Byschoppe of
 Rome & of bothe
 theyr doctrines.

False an-
 oynnted.

False na-
 mes.

No wyfe
 but an
 whoze.

An Antichriste of a nother maner ha-
 the sente forthe bys disciples, tho-
 se false anoynted of which Chri-
 ste warneth vs befoze that they
 shulde come, and shewe false
 miracles and wonders, euen to byynge
 the very electe out of the waye, yf it we-
 re possible. He anointeth them after the
 maner of the Jewes, and Maueth them
 and thozeth them after the maner of the
 heythen Priestes which serued the Ido-
 les He sendeth them forthe not with fal-
 se oyle onely, but with false names also
 For compare theyr names vnto theyr de-
 des and thou shalt fynde them false. He
 sedeth them forthe as Paule prophesped
 of them. ii. Thessalonien. ii. with lyeng
 sygnes and wonders. What signe is
 the anoyntinge: that they be full of the
 holy ghozt. Compare them to þe sygnes
 of the holy gost which Paule rekeneth
 and thou shalt fynde it a false signe. A
 Byschope must be fau. lencss, the hushad
 of one wyfe. Nay sayth the Byschope of
 Rome the hushande of no wyfe, bat the
 holder of as many whozes as he listeth
 God.

of the whole worlde.

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God commaunde all degreze (yf they
burne and can not lyue chaste) to mary.
The Byshoppe of Rome sayth yf they
burne let them take a licēce for a whope
and put her awaye when they are olde
elles as our laweys saye, si non caste
tamen caute, that is yf ye, lyue not
chaste, se ye eary clenely and playe the
knaue secretly. Herberous, yea to who
res and baudes, for a pooze man shall
as sone breake hys necke as his fast
withe them but of the scrappes and
wythe the dogges, whan dyner is done
Apte to teache and as Peter saythe
.i. Peter. ii. redye alwayes to geue an
swere to euerys man that askethe
you a reason of the hope that ye haue
and that withe mekenes. Whyche
thinge is spynfyed by the bootes which
doctours of diuinite are created in,
because they shulde be redy all wayes
to go throughe thycke, and thynne to
preache Goddes worde, and by the
byshoppes two horned myter, whyche
betokenethe the absolute and perfecte
knowleage that they ought to haue in
the new testament and the olde. Be not
these falselyngnes for they beate onely
and teache not.

Yea sayth the Byshoppe of Rome
yf they will not be ruled cpte the to ap
preand pose them Harpely, what they
holde

Oh kna-
uery.

Bootes

Miters

Cpte the.

Pose the

The Christen rule

Make
them here
tikes.

holde of the ceremonyes, of confession,
of prayenge to sayntes, of the masse for
the quicke and the deade, and suche ly-
ke creaturs of our moste holy fathers.
If they mysse in any poynte, make here
tikes of them, and burne them. If they
be of myne annoynted and beare my
marke disgrace them, I wolde save dis-
graduate them and (after the example
of noble Antiochus. ii. Mach. vii.) pa-
ce the crownes and the fyngers of the,
and tormente them craftely, and for ves-
ry payne make them denye the truthe.
But now save our Byschoppes, becaus-
se the truthe is come so farre abrode
the laye people begynne to smell out
wyles, it is best to oppresse them with
crafty secretely and tame them in pry-
son: yea let vs fynde the meanes to ha-
ve them in the kynges pryson and to
make treason of such doctryne: yea we
must steepe up some warre one where or
a nother to bypunge the people in to a no-
ther ymaginacyon. If they be gentyll
men abuse them secretely.

All in la-
eyne Rol-
le them.

On the holy dayes whiche were
ordayned to preache Goddes worde,
sette vpon longe ceremonyes, longe mas-
tences, longe masses, and longe even-
songes, and all in laten that they vnder-
stonde not, and rolle them in darkens,
that ye may lede them whether ye will

And

And lest suche thynges shoulde be tedyp-
ouse, synge some, saye some, ppe some
rynge the belles, and lulle them, and synge
rocke them a slepe. And yet Paule .ii. synge
Cozinthi .xiii. forbyddedth to speake
in the Church or congregacyon save
in the tonge that all vnderstande. For
the laye man thereby is not edyfied or
taughte. Howe shall the laye man saye
amen (saythe Paule) to thy blessing
or thanks geuynge, when he wote the
not what thou sepest? He woteth not
whether thou blesse or curse.

What then sayth the Byshoppe of
Rome, what care I for Paule? I com-
maunde by the verrue of obedyence to
reade the Gospell in Latyne. Let them
not praye but in Latyne, no not they? Save the
Pater noster. But thanks be to God
that is well amended here in England
Yf anye be sycke, goo also and saye
them a Gospell and all in Latyne: yea
to the very roine and frutes of the fel-
de in the processyon weake, preache the
Gospell in Latyne. Make the people
belue that it shall growe the better &c.
Oh moste wretched pprocrytes? It is
verely as good to preache it to swyne
as to men (yf thou preach it in a tonge
they vnderstande not. How shall I pre-
pare my selfe to Goddes commaundes
mentes? Howe shall I be thankfull to
f.i. Christe

What
quod my
lorde of
cauntoz
bury

The Christen rule

Christe for hys kyndnes: Howe shall
I beleue the truth and promyses whiche
God hath sworne, whyle thou tel-
lest them vnto me in a tonge whiche I
vnderstande not? What then sayd my
Lorde of Cantorbury to a preste that
woulde haue had the newe Testament
gone forth in Englyshe. What (sayde
he) wouldest thou that the laye people
shulde wete what we do?

No fyrhter, whiche I suppose is
signified by the Crosse that is borne
before the hye Prelates, and borne be-
fore them in processyon. Is that also
not a false spgne? What realme can be
in peate for suche iurmoylers? What
so lytle a Warre is it, but they wyl
preke one quarell or a nother wyth the
other for some synples, cresome, or can-
dell, other for one trytle or other, and
cpte them to the arches? Traytours
they are to all creatures and haue a se-
crete conspyratyon betwene them sel-
ues. One craftie they haue to make ma-
ny kyngdomes and small, and to no-
rmye olde titles or quarels that they
may euer moue them to warre at theyr
pleasure, And yf muche landes by any
chaunce, fall to one man, euer to caste
a bone in the waye, that he shall neuer
be able to obtayne it, as we now se
in the

The craft
te of the
prelates

of the whole worlde.

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in the Emperoure. Why? For as longe as the kynges be small, yf God wolde open the eyes of anye so let a refozmacyon in hys realme, then shoulde the Byshoppe of Rome interdicte hys londe and sende in other Princes to coquere it.

Interdite

Not geuen to fylthy lucre, but abhorrynge couetousnes. And as Petre saythe .i. Petri. v. Takynge the ouersyghte of them not as though ye were compelled therunto: but willingly. Not for desyre of fylthy lucre, but of a good mynde: not as though ye were lordes ouer the Baryshes .xc. O Peter Peter thou wast to longe a fylther, thou wast neuer broughte by at the arches, neyther wast mayster of the rolles, nor yet Chaunceler of Englande. But they are not contente to folow the, but wyll raygne ouer Kyng and Emperoure, and the hole earth: and challenge auctoryte also in Heauen and in Hell. It is not ynough for them to raigne ouer all that are quicke, but haue created them a Purgatory, to raygne also ouer the deed: to haue one kyngdome more then God hym selfe hadde. Thys abhorrynge of couetousnes is synnyfied as I suppose by Maupnge and Wearynge of theyr heare, that they haue no superfluyte. But is not thys al-

Shertinge what it signifyeth.

f.iii.

so a

The Christen rule
to a false sygne: Yea verely it is to the
a remembraunce to there and shauē, to
hepe benefyce vppon benefyce, promo-
cyon vpon promocyon dygnite vppon
dygnite.

Thus they as vnsacryable beastes
not vnmynndful why they were shauē
and shoren, because they wyll stande at
no mannes grace, or be in any mannes
daunger, haue gotten in to theyr owne
handes, fyrste the tyte or tenth of all
the realme.

Marke well howe many personas
ges or bycarages are there in the real-
me whyche at the leste haue a ploughe
lande a pere. Then not the landes of
Byshoppes, cathedrall churches, sump-
tuous Coleges, Chauntries, and fre-
chapels.

**Frecha-
pell.**

Wespydes all thys, howe many cha-
playnes do Gentrymen fynde at theyre
owne cost in theyr houses: Howe ma-
ny synge for soules by testamētes. The
the prouynge of testamētes, the pray-
synge of goodes, the Byshop of Can-
torburies prerogatiue. Is that not mo-
che throughe the realme in a pere: Four
offeryng dayes, and prey tythes. Ther
is no seruaunte but that he shall paye
somewhat of hys wages. None shall
receyue the body of Christe at Ester, be
he neuer so pooze a begger, or neuer so
ponge

**Testamē-
tes.**

**Offeryn-
ges.**

ponge a lad or mayde, but they muste
 paye somewhat for it. And yet what
 parson or bycare is there that wyl for-
 get to haue a pygyn house to pecke vp
 some what bothe at sowynge tyme and
 at herueste when corne is ripe. They
 wyl forget nothyng. No man shall
 dye in theyr dette, or yf any man do, he
 shall pay it when he is deed. They wyl
 lose nothyng. Why? It is Gods, it is
 not theirs. Then bedrolles, then crys-
 me, chyrchynge, banes, weddynges,
 offerynge at weddyng, offerynge at
 burynges, offerynge to ymages, offer-
 ynge of waxe and lyghtes wherbye co-
 me to theyr vauntage agaynst the kyn-
 ges comaundemente, besyde the supersti-
 cious waste of waxe in torches and tas-
 pers throughe oute all the londe. Then **Confessio-**
 brotherhedes & suche other lyke. What **on.**
 gette they also by confession? Yea and
 many enioye penaunce to geue a certay-
 ne for to haue so many Masses sayde,
 and desyre to prouide a chapplayne the
 selues. Soule masses, diriges, moneth-
 myndes, yere myndes, allsoulday, and
 trentales. The mother churche and the
 hye altare muste haue somewhat in e-
 uery testamente. Offeringes at prestes
 fyrst masses. The halowenge or rather
 consueynge of churches, chapels, alta-
 res, charnell houses, super altares, cha-

The Chyristen rule.

**Person
Byscare
Paryshe
Preste.**

lice, vestimentes and belles. The boke
bell, candellstykke, organes, chalice, ves-
timentes, copes, altare clothes, symples-
ses, towels, baltens, euars, myp sencer,
and all maner ornamētes must be fou-
de them frely, they wyll not geue ampte
therunto. The person thereth, the bys-
care shaueth, the paryshe preiste polleth
scrapeth, and pareth, we lacke but a bo-
cher to pull of the skynne.

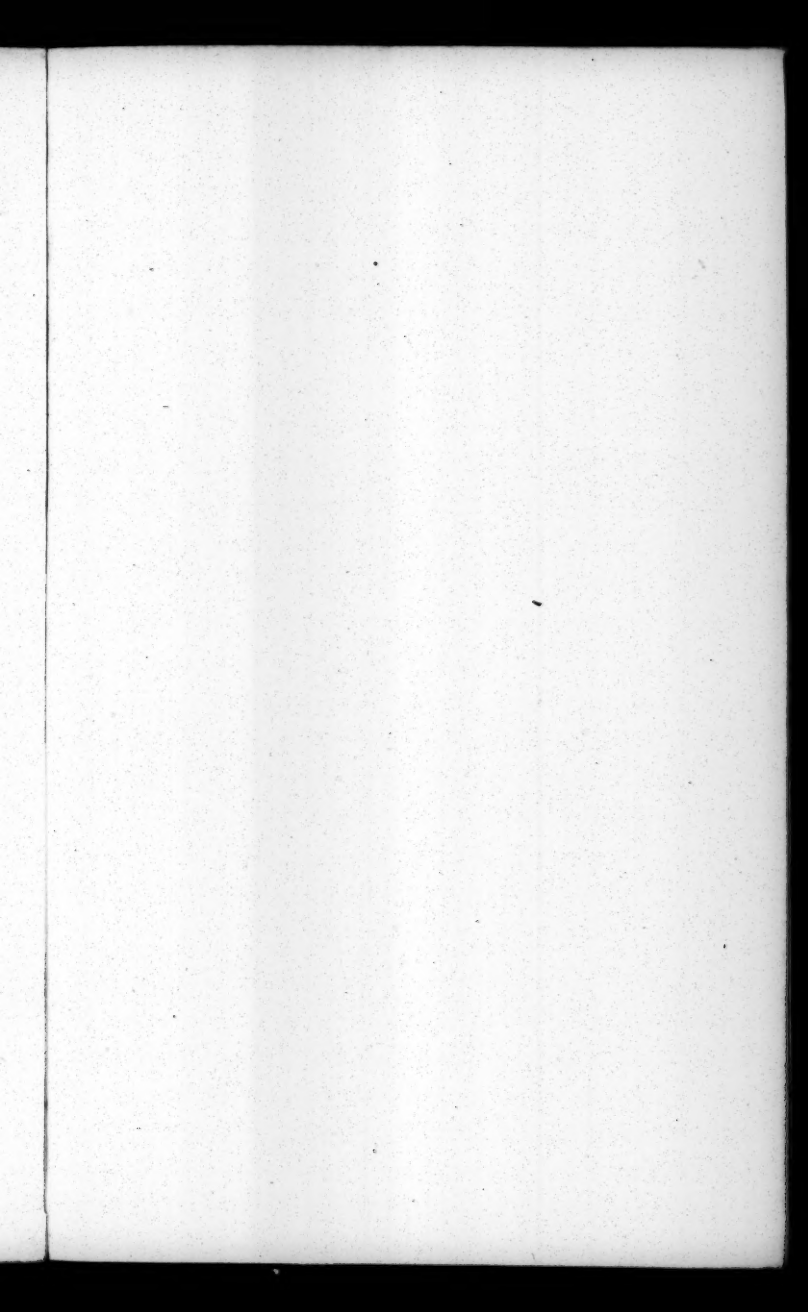
What gette they by theyr lawe in a
peare at the arches? What get the com-
myssaries and Officials with theyr cō-
ners and appareters by bawdry in a
peare? Besydes thys, many of the pa-
ryshe preistes who to please theyr com-
myssaries and officials doo open vnto
them the confessiō of the richest of these
parishes. Whom the cyte pteuely and
lay to theyr charges secretlye. When
they desyre to know theyr accusers, nay
(saye they) come and laye youre hande
vpon the boke, and we shall fynde pro-
ues ynoughe, and see that ye forswere
not youre selfe, for yf ye doo we wyll
handle you to the example of all other.
By thys meanes do they wyngge theyr
purses and make them to droppe so lō-
ge as there is a peany in them.

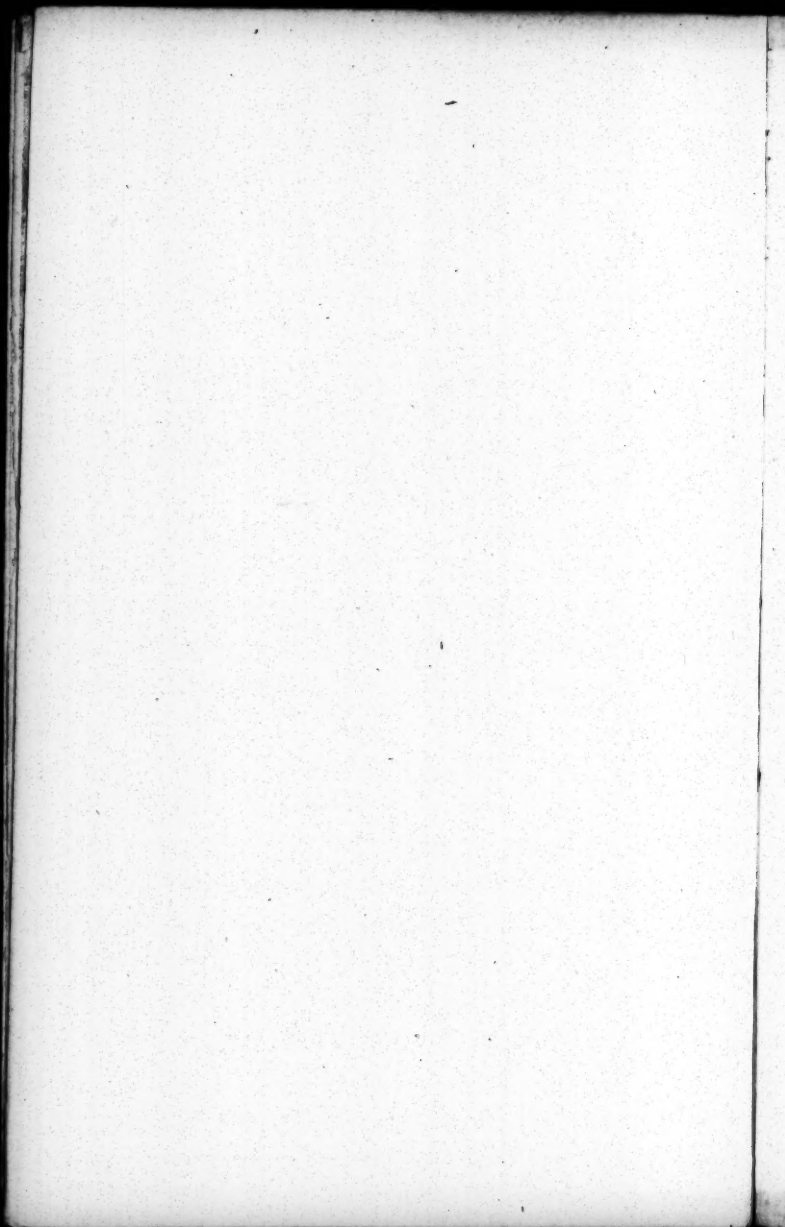
**Lay your
hāde vpon
the boke.**

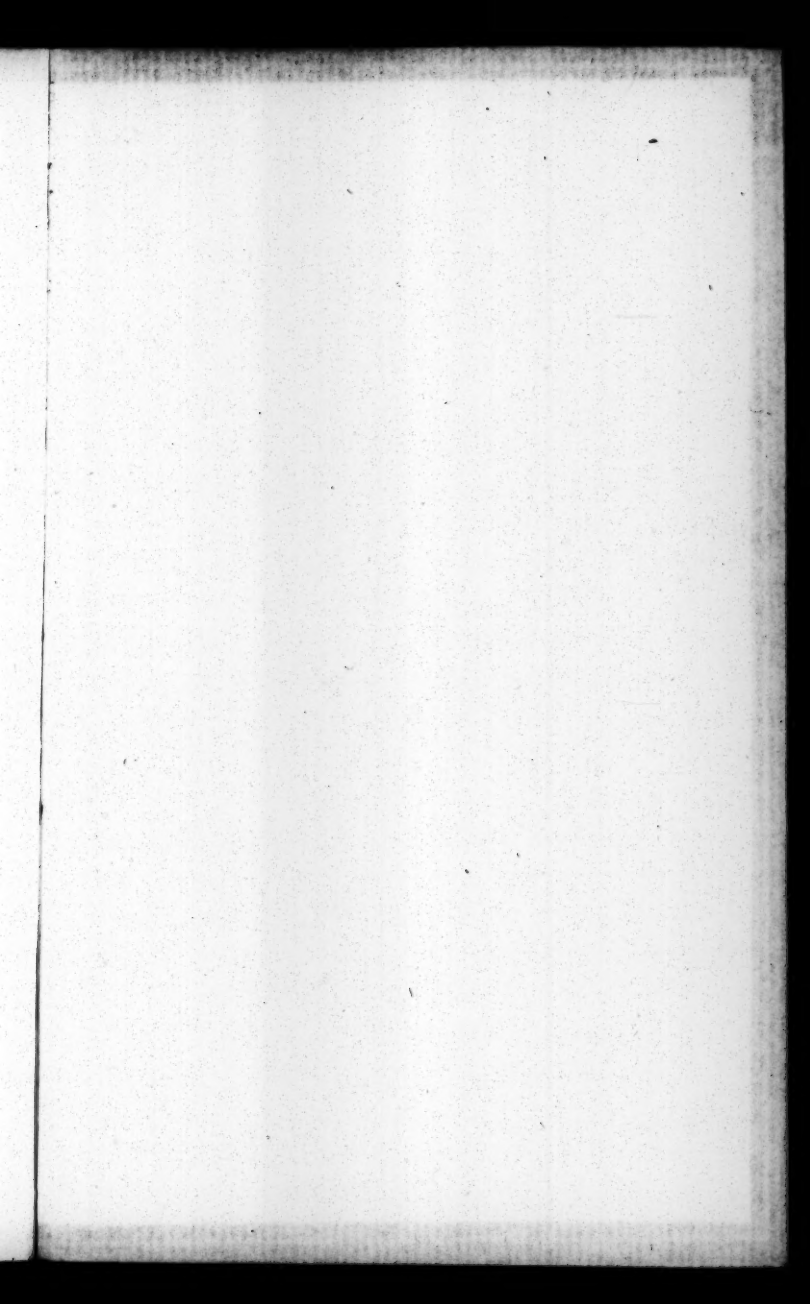
What other thyng are these in a
realme saue hoyleches and euen very
magot:

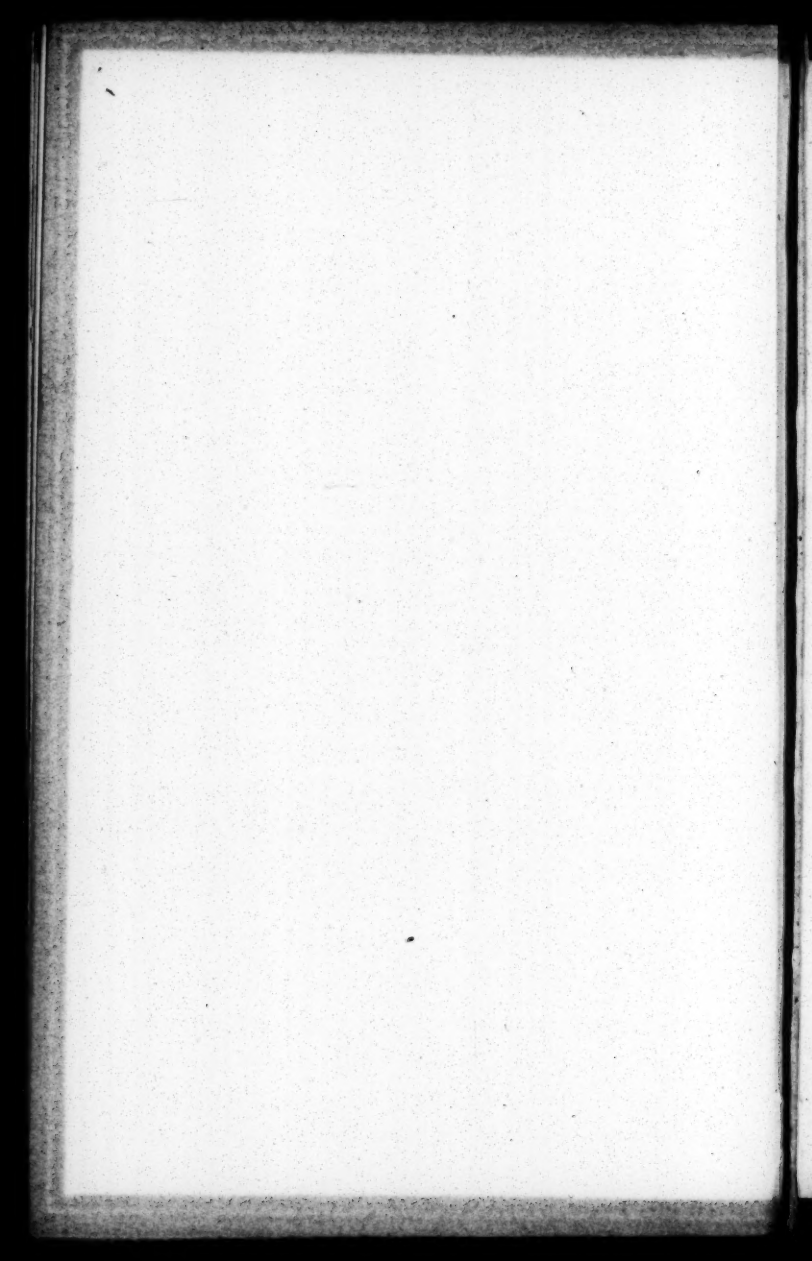
of the whole worlde. 44
magottes, cancrs and catcepyllers,
whye he deuoure no moze but all that
is grene, and those wolues why-
che Paule prophcyed shulde
come and shulde not spa-
re the flocke. God
a mende them
fins.











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